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THE TRIAL OF SAINT THOMAS MORE *

The final battle between the wilful King of England, Henry VIII, and his so-called obstinate subject, our Saint Thomas More, took place under the form of a legal trial. On July 1, 1535, the most eminent lawyer in England was taken from his prison in the Tower of London to the court-room of the King's Bench in Westminster Hall. In that room awaited him fifteen justices and twelve jurymen, the former of whom held in their hands an indictment which declared Thomas More guilty of treason. It is true that the showy legal appearances did not mean that the legal forms were quite regular; the fifteen justices were not really justices of the King's Bench; they were commissioners, half of them laymen, who had been chosen by the king's policy to appear legal, yet do his whim. It is also true that the jury, though they were a regular Tudor jury, were not expected in a treason trial to render any verdict but *guilty*. At the same time, whether or not the forms were irregular, or, to our thinking, inadequate, they were none the less legal forms and as such concerned with meting out justice.

The battle, however, had nothing to do with justice, for it was between a king who was not interested in dealing it, and a subject who did not expect to receive it. The king wished to discredit More in the eyes of England. More wished in his own defence to unmask the king.

* Paper read at the Sixteenth Annual Meeting of the American Catholic Historical Association, December 27, 1935, Boston, Mass.

The situation which caused the battle is well known. The king in order to change wives had taken a series of steps which finally led him to accouter himself as a kind of local "Pope" of the Church in England. To save his pride in such a disguise, and to preserve the great blessing to him and to England of a united country, he had to have his disguise accepted by his subjects. Sir Thomas More, his own ex-Chancellor, and perhaps the most popular of all his subjects, had made it evident that he saw through the disguise, and considered the wearing of it but a means of making right a wrong divorce. Therefore, Thomas More had either to be made to acknowledge himself wrong, or to be made to appear wrong by being executed as a proven traitor.

The king was well-armed for the battle. Profiting by the happy unity of his land, and its pride in a national kingship, he had been able to have enacted by Parliament two statutes, which forced the issue upon More. Also he had the sovereignty in his hands which enabled him to appear to his subjects as personifying "The Right." More's arms were first his own popularity, which was to be reckoned with (but which could certainly make no statutes in his favor), his nimble wit, and his skill in the law.

Sir Christopher Hale, the attorney general, began the prosecution. He read the indictment which cited the two statutes which I have mentioned above, the first of which had enacted that the King of England and each of his successors "shall be accepted" as "unique, supreme head on earth of the Church in England"; the second of which had made it high treason for anyone "maliciously" to try to deprive the king or his successors of any of their titles, even by "word or writing." Thomas More—so it said—formerly of Chelsea, "not having God before his eyes, but being seduced by the Devil" had offended against these two statutes, was a traitor.[1]

Now these two statutes had both been enacted by Parliament after More had been six months in the Tower. The refusal to take the Oath of Succession (with its preamble), the cause for

[1] This indictment which was not unearthed till a hundred years ago is easily accessible in Harpsfield's *Life of More* (London, Early English Text Society, 1932), 269.

which he had been originally sent to the Tower, could not then be brought up against him. Only his conduct since the previous February could be taken into account, a period during which he had lived in the Tower, dead, as he said, to things of this world, which made it hard for his accusers to find any treason that he had done in that time. According to the indictment, however, he had committed treason in three ways. He had refused to tell the commissioners, sent by the king, whether he did or did not consider the king supreme head of the Church in England. And then he had sent letters to his fellow-prisoner, Cardinal Fisher, who had lately been put to death himself for high treason. Finally—and this was the soundest charge if true,—he had said to the king's Solicitor, Richard Rich, in May last, that Parliament could no more make Henry VIII head of the Church in England than it could make God to be not God by a statute.

The indictment was very long and very prolix, and perhaps purposely complicated, thereby to stagger and to perplex the prisoner, who—it must be remembered—was not allowed to cast his eye on its long legal Latin and had to remember what it contained. Staggered indeed the prisoner already was, for he was feeble from thirteen months' confinement in a wintry cell in the Tower. He no longer was the Thomas More whom Holbein pictured. He was bent, he wore the beard that a sick man wears, he was leaning on a cane like one of the unemployed beggars described in his *Utopia*. More listened to the all-too-long indictment, and then to the additional unnecessary hint of the Lord Chancellor that he had "heynously offended the King's Majestie," and yet might still taste of the king's pardon.

He hereupon asked if he might sit down—so feeble was he. He confessed that it was hard to remember all the indictment, but he showed himself not perplexed. He began with a reply to the Lord Chancellor, who had hinted at his principal offense in not welcoming the king's divorce. He denied that he had given any offense to the king in the matter of the divorce. He had merely privately disclosed his conscience to the king at the king's request as a loyal subject should. And were that an offense, had he not already suffered for it the loss of his property, and the loss of his

liberty by a year's imprisonment? Then he took up the first charge in the indictment, namely that he had remained silent to the king's questions. He could not be punished, he said, for taciturnity, and if it were held—as the king's attorney expressed it—that taciturnity was a denial, could he not reply in a generally accepted maxim drawn from civil law: "He who keeps silent, seems to consent"? It was easy enough also for him to clear himself of having incurred any guilt in his letters to Fisher. Finally, he denied ever having verbally, maliciously or otherwise, denied the king's supremacy over the Church. He had in the Tower thought only upon "the passione of Christe and passing out of the worlde." He took a stand thus which some people in the past have attributed to cowardice, asserting that from February to July he had not spoken against the king's right to be head of the English Church. This stand, however, did not in the least signify cowardice. Thomas More knew that death was coming to him, yet he felt he had no right to seek to be a martyr. It was incumbent upon him as a lawyer to fight for his life. In that fight he could force the king to take upon himself the responsibility of making him a martyr, by preventing the king from making him by any possible way a traitor. In the Tower More had used his legal vigilance to keep himself from saying a single word that could be interpreted as treason. He was bent on proving legally his innocence, and the crown's cause was in difficulties, so innocent did he appear.

The difficulties might have grown greater if at this time had not come to the king's aid the testimony of Rich, the King's Solicitor, who vouched for all the conversation between More and himself as told in the indictment, the ending of which I have already quoted as making More say that Parliament could no more unmake God than make the king to be head of the Church. According to Lord Campbell, the giving of this testimony was a disgraceful breach of procedure, for Rich was the King's Solicitor. It is very doubtful, however, if in Tudor customs it was disgraceful at all. Neither can it be said that the words reported by Rich did not represent More's thoughts. In the time of Henry VII there had been a law-suit which involved the relation of common to canon law. During that suit, Frowicke, Chief Justice of King's Bench,

had remarked that no act of Parliament could make a king a parson.[2] It was a dictum which passed current at the Inns of Court where both Rich and More had been students. But the question is: had More actually said what Solicitor Rich said he said?

To our minds there is no doubt, for we have More's word that he had not said these words, and only Richard Rich's to attest that he had. Richard Rich, afterwards Sir Richard Rich, and still later Lord Rich, was a mercer's son, who died the father of two earls. His rise in fortune was made possible by his skill in selling his tongue to the highest bidder. He was even so skilful a liar that he was able to die safely in bed. His word cannot stand against the word of a man like More, who put his head on the block rather than give his word lightly. But how at the time could he disprove Rich's testimony?

He had but one way to discredit Rich's testimony: he could remind the court of what it well knew that Rich was a liar. "If I were a man, my Lords, that did not regard an othe, I needed not, as it is well known, in this place, at this time, nor in this case, to stand here as an accused person. And if this othe of yours, Master Rich, be true, then praye I that I never see God in the face, which I could not say, were it otherwise, to winne the whole world."[3] Then he told how he had lived in the same parish with Rich, and that in the parish Rich had always been esteemed "light of tongue and a common liar," and that he had a similar reputation at the Temple.—Would the jury take Rich's word or his?—After he had said what he could say regarding Rich, he added that even if he had used the words in question, they were not spoken maliciously. When the word "maliciously" had been inserted in the Statute of Treason as describing the manner of speaking treasonable words, it had been so inserted, so he reminded his judges, to protect those who though they discussed the titles of the king yet did so

[2] Mentioned in C. H. McIlwain, *The High Court of Parliament* (New Haven, 1910), 277.

[3] The account of the trial here followed is Harpsfield's and this quotation and others in their original spelling are taken from its first and only printed edition, that of 1932.

without malicious intent. The Commons themselves had insisted on the inclusion of the word.

The jury now retired and after fifteen minutes came back with a verdict "guilty."

At this the Lord Chancellor, as if to be rid of a task to him distasteful, began to give judgment precipitately, but More interrupted him: "My Lords, when I was towarde the law, the manner in suche case was to aske the prisoner, before judgment, why judgment should not be given against him."[4] More began at this point the most important part of his trial, his attempt to prove that the statutes on which his indictment were founded were illegal. This was something at that time not at all impossible to do. In England the mediaeval notion of law still persisted, according to which neither the king nor the Parliament nor anybody else was above the law. Laws were not made, but what the law is was declared. A statute could not therefore innovate. It merely set forth what was the fundamental law of the land, which law by the lawyers was held to be based upon six grounds: the law of reason, the law of God, the divers customs of the realm, maxims, particular customs, and statutes. Thus the enactment of new statutes was limited by former statutes, by reason, revelation, and prescription.[5] More had a good opportunity before him.

How he took advantage of that opportunity we know but incompletely. The careful Harpsfield who best relates what went on at the trial, acknowledges that he mentions but a few of More's many arguments, and what Harpsfield chose to recount may have been dictated to him by his interest in civil rather than in common law, for he was a Doctor of Civil Law of Oxford. We can suspect that More as one so wedded to the common law may have spoken against the new Statute of Treason as defying precedent. We know certainly, however, that he called the Statute of Supremacy illegal for three reasons: it was contrary to the Law of God; it was contrary to statute law, that is the Magna Carta, which guaranteed the liberties of the Church in England; and

[4] Harpsfield, *op. cit.*, 194.

[5] *St. Germain, Doctor and Student*, published by Rastell, 1523; republished, Cincinnati, William Muchall, 1874, 11.

it was contrary to customary law in that the Kings of England had always in their coronation oath sworn to protect the Church.

At this the Lord Chancellor interrupted to assert that More stood alone in objecting to the Act of Supremacy: he pointed to the universities and to the bishops as having assented to it. To this More replied to the effect that he stood with the other realms of Christendom, and with their bishops, and with the dead English bishops, "of whom many be now holy saints in heaven." He stood with the consensus of Christendom. Whereupon the Duke of Norfolk, who was not a lawyer, and had taken less interest than lawyers in the question of the legality of the statutes, bethought himself of a legal point: that More who had denied speaking in malice, was now speaking in malice: "We nowe plainely perceave that ye are maliciously bent." "Nay, nay," said Sir Thomas More, "Very and pure necessitie, for the discharge of my conscience, enforceth me to speake so muche." But looking at the Duke of Norfolk he could not help making a further remark: "Howbeit it is not for this supremacie so muche that ye seeke my blud, as for that I would not condiscende to the marriage."

The Lord Chancellor Audley, however, was a lawyer and he was not so much interested in any imagined malice behind More's words as he was in the legal sense in them. He suffered from the painful impression that More's arguments were unanswerable and he turned therefore to another of the commissioners, to "Lord Fitz James then Lord Chiefe Justice of the Kinge's benche," and asked if the indictment were sufficient. The latter was a more learned lawyer than Audley and therefore more sensitive to the force of More's words. All he could say was: "My Lordes all, by St. Julian I must needes confesse, that, if the Act of Parliament be lawful, then the Indictment is good enough."

So the judgment was read. Thomas More was to be hanged, drawn and quartered for high treason.

At this, Thomas More, the lawyer having been silenced, Thomas More the mere Christian spoke up. Fearlessly, gladfully, he declared his faithfulness to his own conscience, and at the same

time his forbearance in judging the consciences of others. He likened himself to St. Stephen, his judges to St. Paul, and hoped that though he from them differed now in conscience as St. Paul once did from St. Stephen at St. Stephen's execution, yet as St. Stephen met St. Paul finally of one conscience merrily in heaven, so might he merrily meet them.

One English historian, Sharon Turner, cited by Campbell in his *Lives of the Lord Chancellors*, has regarded this saying of More's as a sign of More's arrogance, for in it he likened himself to St. Stephen. It might just as well be made to prove that he was a servile flatterer, for he likened his judges, one of whom was the brutal worldly father of Anne Boylen, to St. Paul. But really he was flattering neither himself nor them. He was putting himself Christianly on a level with his fellow-beings. He was striking the final blow of his battle, a spontaneous blow of charity.

Not all of his judges were of the grain of Anne Boylen's father. Half of them were men formed like More at the Inns of Court, lawyers like himself, disciplined by the common law. One of them was the estimable Sir Anthony Fitzherbert, author of a famous abridgement of the common law, a man who was father to at least two Fitzherberts who died in prison for their faith,[6] and who was grandfather to two others who went later into exile for it, one of them a Jesuit, the other a secretary to Cardinal Allen. These lawyers, who were at the head of their profession did not have St. Thomas More's spiritual acumen, but they had a legal acumen. Moreover, in acquiring their legal acumen they had acquired a devotion to customary law which made them abhor innovation. To them the Statute of Supremacy of 1535 was an unwarranted trampling on precedent, and it was in consideration of their known opposition to it that no one dared force the Oath of Supremacy on the Inns of Court until thirty-five years later.[7]

Furthermore, to these lawyers there was no way of knowing how far the king would go in contempt of precedent. It was bad enough for them as common lawyers, if he tried to introduce civil

[6] Knox, T., *Records of English Catholics under the Penal Laws*, II (1882), 375.

[7] Concerning the attitude of the Inns of Court to Henry VIII's innovations, see F. W. Maitland, *English Law and the Renaissance* (Cambridge, 1901), 79.

law, but it was destruction to them as Englishmen if he tried merely to introduce his law of whim. It had been quite unprecedented when a few years previously Henry VIII had made the poisoning of one subject by another an act of high treason,[8] but there might be some twisted reasoning behind it, for, after all, poisoning is something to be vehemently suppressed. But the Act of Treason of 1535 could endanger the lives of most harmless people. It showed a complete disregard of the Statute of Treason of 1350 which had declared what treason really was by English law, phrasing it as something at least as momentous as "compassing and imagining the King's death." More than that, it showed no sense of justice whatsoever in making treason mere words spoken casually against any of half a dozen of the king's titles. As loyal Englishmen how far could they in good conscience obey a king whom they wanted to obey? They were in torment, and More perceived their torment, sympathized with it, and by this speech wished them a happy way out of it. It was a well-directed blow, a blow of love.

After this blow the battle as well as the trial was over, and More had accomplished what he tried. It was a victory, however, which only became gradually evident in its entirety. At first only the most doubtful part of it was recognized, namely, that he had proved his innocence before the statutes. His lawyer-successors proclaimed this, and the Whig historians who wished to present him as a victim of royal tyranny, advertised it. There was some delay, however, in recognizing him as victorious in his attack on the legality of the statutes.

In regard to his appeal to the laws of God against the Statute of Supremacy it is easy to see why this delay took place. To begin with, after the destruction of the Catholic Church in England, the laws of God became very dim. The canon law which elaborated the laws of God from the data of revelation was suppressed in England in the very year of More's death. The philosophy of the Schoolmen, who had defined the laws of God in the terms of the laws of nature, fell into disrepute during the follow-

[8] 22 Henry VIII, c. 9.

ing century. The laws of God, therefore, disappeared behind the clouds, and though they became not so dim that they could not be thought of by the individual conscience, they were so uncertain that, according to Sir Frederick Pollock, they could be appealed to but extra-judicially.[9] Thus More's appeal to the laws of God against the validity of the statute came to be considered as not a legal stand, and, what was worse, as "papistical." Therefore it was forgotten. His appeal to the Magna Carta, would, we might think, have had a different fate, for the Magna Carta has been very far from dim during the last three centuries. But his mention of the Magna Carta has been scarcely ever alluded to. Why mention a Catholic appeal to it in behalf of the Catholic Church when there were so many appeals to it that Protestants liked to hear! And then More in his appeal to it against the legality of the statute had included implicitly and explicitly the doctrine of his time that Parliament could only declare what the law was, and that its statutory power was limited by its own previous statutes, as well as by the other bases of the law of the land. Thus the Whigs, wedded to omnipotent Parliament, could well leave his opinion in oblivion.

Finally, his objection that the statute was against common law, in that it broke the time-honored oath of the king to protect the Church, was not one which anybody found it advantageous to speak about out loud. Those who after Elizabeth's time called themselves the "Church" (the Anglicans), were so over-protected by the king that the less said about it the better.

Lately, however, when we are fearsome at the growth everywhere about us of totalitarian states, many people who have hitherto put their faith in parliaments to preserve their liberties, have come to look beyond any kind of human legislation to the laws of God for their natural rights. They even recognize that canon law guarantees some rights of personality which in no other way nowadays are guaranteed. In this new day More's resistance to irresponsible statutes takes on a new, or if you will, an old,

[9] *The Expansion of the Common Law* (Boston, 1904), 121; but on Pollock, though not entirely in agreement, see C. H. McIlwain, *The High Court of Parliament*, 273.

meaning. He champions again the fundamental law. Instead of being made to appear as a traitor, he stands vindicated as the unmistakable liberty-loving Englishman, the true Christian of Christendom.

More won the battle that he tried to win—a legal battle—but also a better battle. In his last offer of sympathy to, and prayer for, his judges, he has presented to many people, not used to looking at saints, the rare picture of one who could not only forgive his enemies but forgive them with a merry heart, a feat which no one of us is so ignorant as to think he can perform without some special kind of help.

DANIEL SARGENT.

MEDIAEVAL STUDIES IN AMERICA

A Challenge and an Opportunity for American Catholics [1]

At the annual meeting of the American Historical Association held in Washington in December, 1934, Professor C. W. David of Bryn Mawr College read a paper entitled *American Historiography of the Middle Ages, 1884-1934*,[2] which was on the whole very informing and encouraging. It was well brought out, among other things, that the foundation of the Mediaeval Academy of America and of its journal, *Speculum*, giving as it did a definite form to the ever growing interest in mediaeval studies during the several previous decades, has furnished a tremendous impulse to researches in the mediaeval field in the past ten years. A cursory perusal of the last number of *Progress of Medieval Studies in the United States of America and Canada* [3] only confirms, in a concrete way, the impression gained from the paper mentioned that the number of scholars and students engaged in mediaeval research is rapidly mounting. This growing interest in mediaeval studies is a most welcome development, since it signifies that American scholars intend to participate more actively in the investigation of those momentous centuries whose traditions and creative

[1] Paper read at the Sixteenth Annual Meeting, American Catholic Historical Association, December 28, 1935, Boston, Mass. The title "Mediaeval Studies" has been deliberately chosen. It is intended to stress the comprehensiveness of the mediaeval interest and at the same time the essential interrelation of all branches of mediaeval research. The conscious realization of the interrelation mentioned should lead to a much needed and fruitful correlation of many aspects of mediaeval investigation.

[2] Published in a revised form in *Speculum*, X (1935), 125-137. The paper is much broader in scope than the title would indicate. In general, Professor David's observations are excellent, but many readers will hardly subscribe to his unqualified praise of the contributions made by Henry C. Lea and Andrew D. White.

[3] *Bulletin No. 12*, May, 1935. It is sincerely to be hoped that the recent and all too premature death of its editor, Professor James F. Willard of the University of Colorado, will not interfere with the continued publication of this indispensable source of information for mediaevalists.

achievements constitute the essential bases of much that is best in modern civilization. It is a trend that should be observed with special pleasure by Catholics, for a deeper study of the Middle Ages cannot fail to heighten the understanding and appreciation of the leading part played by the Catholic Church, not only in a purely religious way, but in many phases of political, social, economic, intellectual, and artistic life in this great epoch of human history.

A critical examination of the accomplishment in mediaeval studies in America during the past fifty years, however, indicates that much is not as bright as would appear. The number of really outstanding works on the Middle Ages is not great, while a large amount of the material that has been or is being published is of limited or of slight significance. Many have plunged into mediaeval subjects who lack the proper background either in tradition or scholarship, although no field of research demands a more serious preliminary training. Karl Strecker's epigrammatic observation that the mediaeval field is no playground for amateurs has too often been forgotten.[4] Again, it is quite evident that, while non-Catholic American scholars have made splendid contributions on mediaeval science, and in mediaeval economic, constitutional, and literary history, they have done much less in the investigation of mediaeval theology, philosophy, and religious life and movements. But to indulge further in such reflections is not my intention here. The purpose of my paper is rather to summarize what contributions we Catholics have made or are making to mediaeval studies in America and then to discuss why we should participate more actively in mediaeval research, what special qualifications we possess for mediaeval work, and how our participation can be most effective.

Let it be said at the outset that the Catholic contributions to mediaeval studies in America have not yet become as significant and numerous as we should like, but this fact has an explanation. Very few Catholics have yet taken up scholarly careers at non-Catholic institutions, and, with few exceptions, our Catholic uni-

[4] See Karl Strecker, *Einführung in das Mittellatein* (2nd ed., Berlin, 1929), 5.

versities have only lately extended the scope of their graduate work beyond law and medicine. Our Catholic scholars in mediaeval history, philosophy, and theology, until recent years, had of necessity to be trained in the Catholic universities and institutes of Europe. There are a few gloomy critics of Catholic scholarship in America among us who are too prone to forget that we are only now emerging from the pioneer stage in the gigantic effort required to build up our Catholic educational system. Naturally, our lower schools and colleges had to be established on a solid basis before we could hope to develop universities in which numerous fields of learning and research could be represented and cultivated. Under these circumstances, we should not feel disheartened at the following outline record of our main accomplishments to date.[5]

In first place must be mentioned *The Catholic Encyclopedia*—as yet Catholic America's greatest scholarly achievement [6]—which is rich in excellent articles on mediaeval theology, philosophy, church history, and literature. This work, although now unfortunately somewhat antiquated, has probably done more than we shall ever realize to advance a correct and sympathetic understanding of mediaeval Catholicism among American scholars not of our Faith. We should not forget also, that there was an intimate connection between many of the contributors to *The Catholic Encyclopedia* and *The Catholic University Bulletin* (1893-1914), the files of which contain a number of still valuable articles on mediaeval themes. The soul and inspiration of the contributions on the Middle Ages in both *Encyclopedia* and *Bulletin* was that amiable and many-sided scholar, the late Bishop Thomas J. Shahan. Then we must mention our two learned societies, *The American Catholic Historical Association* (1919 ff.),[7] and *The American Catholic Philosophical Association* (1926 ff.), which

[5] Let it be emphasized that in the following sketch I have not tried to be exhaustive, especially as regards the naming of individual scholars.

[6] Many of these articles, it must be admitted, are not by Americans, but by European specialists whose services were enlisted by the editors.

[7] An examination of the pamphlet, *The American Catholic Historical Association, A Retrospect of Fifteen Years (1919-1934)*, Washington, 1935, reveals, *e. g.*, that almost a third of all papers delivered at its annual meetings deal in whole or in part with the Middle Ages.

through their organs, *The Catholic Historical Review* (1914 ff.),[8] and *The New Scholasticism* (1926 ff.),[9] have made possible the publication of much valuable material on mediaeval history and philosophy. It is a pleasure here, furthermore, to record the recent foundation of institutes at Toronto,[10] Ottawa,[11] and Notre Dame,[12] whose primary purpose is the study of mediaeval philosophy and theology. The highly trained staffs of these institutes and their first publications augur well for the future. In the province of language and literature, I refer in particular to the outstanding achievements of Professor J. M. D. Ford[13] of Harvard University in mediaeval Spanish, to the contributions made to the *Corpus Scriptorum Christianorum Orientalium*[14] by the Reverend Professors H. Hyvernat and A. Vaschalde of the Catholic University of America, to the Patristic and Mediaeval Series[15] founded by Professor R. J. Deferrari, and to the *Concordance of Prudentius* compiled by Professors R. J. Deferrari and J. M. Campbell.[16] I am glad to learn that St. Louis University also has now begun a number of linguistic studies in Mediaeval Latin. In the field of paleography, we recall with pride, and deep regret, because of his untimely death, the name of the

[8] Its editor in chief, Right Reverend Peter Guilday, was himself engaged in teaching mediaeval history for some years and a number of valuable mediaeval dissertations were written and published under his direction.

[9] Edited from its foundation until the end of 1935 by two scholars whose interest in mediaeval philosophy is well known: Most Reverend James H. Ryan, Bishop of Omaha, and Right Reverend Edward A. Pace, Vice-Rector of the Catholic University of America.

[10] Institute of Mediaeval Studies.

[11] Institut d'Etudes Médiévales.

[12] Department of Mediaeval Studies.

[13] President of the American Catholic Historical Association in 1935.

[14] This great collection was in part planned by Professor Hyvernat, who served for many years as editor of the Coptic section. Upon his resignation, he was succeeded by his colleague Professor Vaschalde, himself one of the most prolific contributors to the *Corpus*.

[15] *The Catholic University of America Patristic Studies*, edited by Roy J. Deferrari, with the cooperation of J. Marshall Campbell, Martin R. P. McGuire, and Brother Giles, C. F. X., 48 volumes to date; *The Catholic University of America Studies in Mediaeval and Renaissance Latin*, edited by Roy J. Deferrari, Martin R. P. McGuire, and Brother Giles, C. F. X., 4 volumes to date.

[16] *Mediaeval Academy of America, Publication no. 9*, Cambridge, Mass., 1932.

late Msgr. George Lacombe, Research Professor of Mediaeval History in the Catholic University of America, whose knowledge of mediaeval philosophical and theological Mss. was internationally recognized, and who contributed more than any other to the realization of the *Corpus Philosophorum Medii Aevi.* To the history of liturgy, Professor G. Ellard, S. J., of St. Louis University, has contributed an admirable study in his *Ordination Anointings in the Western Church before 1000 A. D.*[17] In mediaeval bibliography we have the excellent *Sources for the Early History of Ireland*[18] by Dr. James F. Kenney of Ottawa. This work, as difficult to do as it is brilliant in execution, has at once taken its place beside Dahlmann-Waitz as a model of its kind. The most recent Catholic contribution in mediaeval history is the annotated translation of Helmold's *Slavic Chronicle*,[19] prepared by Professor Francis J. Tschan of Pennsylvania State College. Last but not least, I must mention the work of that faithful band of Catholic teachers, writers of text-books, and popularizers of learning in the best sense, who have done so much to preserve and disseminate in America a knowledge of mediaeval theology, philosophy, history, literature, and art.

Our representative contributions to mediaeval studies to date are respectable, but on the whole rather small. Thus, no American Catholic scholar has yet produced a work *de longue haleine* on a mediaeval theme that can be classed, *e. g.*, with Karl Young's *The Drama of the Mediaeval Church* or Lynn Thorndike's *History of Magic and Experimental Science.* I am convinced, however, that we are now prepared to engage, and that we should engage, far more actively in mediaeval studies, and this brings me to the central matter of my paper.

[17] *Mediaeval Academy of America, Publication no. 16,* Cambridge, Mass., 1933.

[18] *Sources for the Early History of Ireland, An Introduction and Guide.* Vol. I: *Ecclesiastical. Records of Civilization,* Columbia University Press, New York, 1929. Dr. Kenney was President of the American Catholic Historical Association in 1932.

[19] *Records of Civilization,* Columbia University Press, New York, 1935. Professor Tschan was President of the American Catholic Historical Association in 1930.

It would seem superfluous to urge greater activity in the mediaeval field, were it not that there are too many among us who do not yet realize that this is a pressing and vital necessity. We in America live in a land without a mediaeval past, while Europeans are in direct contact with the Western Middle Age, whose Catholic character is recalled on every side by place names, religious and civic monuments, and even by the landscape itself. It is imperative, therefore, that we apply ourselves with all the greater energy to the study of the Middle Ages; for, through this intellectual contact at least with our Catholic religion and culture in the distant past, we shall become more acutely conscious of its unbroken continuity. The increasing realization of the absolute worth of our traditional Faith and culture cannot fail to be a source of a new strength and of a new tenacity of purpose to preserve a glorious inheritance. In these days when Protestantism is so rapidly disintegrating, and new, extreme, and un-Christian forms of nationalism are threatening to disrupt utterly the community of western civilization, the more intensive study of mediaeval history should infuse in Catholic leaders everywhere a stronger resolve to foster in our people the ideal of Catholic religious and cultural unity. Amidst the rise and fall of political creations, it was this ideal in the Middle Ages that preserved the unity of western civilization, and, in the event of the total disruption of the community of Western nations and its deplorable consequences—a disruption which seems only too imminent—this same ideal must perform its noble task again.

But studying the Middle Ages for ourselves as Catholics is, to my mind, only one phase of our intellectual duty in this respect. I maintain that we ought to look upon our mediaeval researches as a high and necessary form of missionary activity. The intellectuals outside our communion have, for the most part, lost faith in the dogmatic forms of Protestantism and have broken with traditional norms of thought and morality; yet, appalled at the acknowledged failure of natural science, after all its proud achievements since the beginning of the last century, to answer the questions that must remain essentially vital to mankind, they are now faced with the necessity of reconstructing their whole *Weltanschauung.*

We can perform no greater service than to show such intellectuals by our objectively conducted and solidly documented researches in mediaeval theology, philosophy, literature, and art, that the source and inspiration of the mediaeval harmony in religion, philosophy, and morality, of the mediaeval political ideal of a peaceful community of Christian nations—things in the Middle Ages which are almost universally admired—was the one and the same Catholic Church, which alone of existing institutions is by her divine character as eminently capable now as in the past of being a guide to a world crying and struggling blindly for intellectual, moral, and political peace.

Granted that we should participate more actively in mediaeval studies, the next question is, what are our natural or acquired qualifications? Our primary natural qualification is simply that we are Catholics. Our familiarity with things Catholic as heirs of an unbroken religious tradition prevents us from realizing how tremendous an advantage our Catholicism really is in investigating so many phases of the Catholic civilization of Mediaeval Europe. The intelligent Catholic layman, unlike his non-Catholic fellow, in reading mediaeval texts is not puzzled by simple allusions to the parts of the Mass, to the sacraments and sacramentals, to the ecclesiastical year and its feasts, to the canonical hours, to the secular and regular clergy, or to ecclesiastical institutions and government, because, apart from minor and unessential changes, he has become acquainted with them in contemporary Catholicism. The Catholic layman, furthermore, if he has attended a Catholic college, has ordinarily taken courses in advanced Latin,[20] in

[20] The defective knowledge or ignorance of Latin on the part of candidates in various branches of mediaeval study in our secular universities is recognized as a serious problem. See, *e. g.*, *Historical Scholarship in America: Needs and Opportunities. A Report by the Committee of the American Historical Association on the Planning of Research* (New York, 1932), 68. There is no satisfactory remedy in sight. On the contrary, given the present tendencies in American secular education, Latin in our public schools seems destined to go the way of Greek. Some of our Catholic educators also have been infected by the ideas of their secular colleagues regarding the place of Latin in the curriculum, but, when they have once thought out better its essential importance in our cultural and religious tradition and life, Latin as the language of the Liturgy—apart from all other considerations—will of necessity con-

religion, in scholastic philosophy, and in mediaeval history. Training in the first three of these subjects especially gives him marked advantages when he begins his university studies in the mediaeval field. What is said of the training of the Catholic layman here holds also in general for that of our Brothers and Sisters teaching in high schools and colleges, except that these have usually a better knowledge of religion and of the liturgy.

But, as Msgr. Guilday well pointed out in his unpublished address, *Loss and Gain in the Mediaeval Revival*,[21] it is the Catholic priest in particular who has enjoyed unique advantages of training to fit him for mediaeval studies at the university and for subsequent research. Thus, in addition to Latin, mediaeval history, and philosophy, the priest has studied theology, general Church history, patrology, and liturgy. His theological textbooks are in Latin and Latin is the language of the class lectures in theology, if not in other subjects as well. Latin, of course, is the language of the liturgy and of its service books. Through missal and breviary the priest acquires a feeling for, and a familiarity with, ecclesiastical Latin—and it should not be forgotten that the ecclesiastical is one of the chief elements in mediaeval Latin vocabulary and syntax—that would be almost impossible otherwise to obtain. The priest, accordingly, brings to the university a linguistic equipment in Latin that is usually quite superior to that of his non-clerical fellow students. His study of Church history and patrology, moreover, has given him a first hand acquaintance, however elementary it may be, not only with the mediaeval Church, but especially with the Church in the Patristic Age, the age of those towering figures in Catholic theology and literature: Hilary, Ambrose, Jerome, Augustine, and Gregory, whom we may so aptly style, in Professor Rand's happy phrase, the founders of the Middle Ages. A knowledge of the Patristic Epoch is fundamental for a proper understanding of mediaeval civilization on the intellectual side, and it is precisely the lack of

tinue to occupy a solid and permanent position in our whole Catholic educational system.

[21] Delivered before the Mediaeval Academy of America at its annual meeting in Boston in April, 1932.

this knowledge that is responsible for certain shortcomings in the works of some of our leading American mediaevalists.[22]

The American priest, moreover, has frequently had other advantages for engaging in mediaeval work. Since the closing decades of the last century, an increasing number of young Americans have been sent by their bishops or superiors to complete their seminary or university studies in Europe. Thus at Rome, Paris, Louvain, Innsbruck, and Munich, to mention only the chief centers, they have been trained by recognized Catholic specialists in an environment which reflects the Middle Ages on all sides. Mediaeval art and architecture especially become known and appreciated—as they must be known to be understood—in their milieu and in the three dimensions of reality. During the three or four years spent in Europe also, the student-priest has been able, under the most favorable circumstances, to learn French, German, or Italian—sometimes all three—the first two of which together with Latin constitute the indispensable linguistic tools for mediaeval research. Not least among the advantages for his future mediaeval studies gained from his European sojourn are the contacts made and the friendships formed with fellow-priests and scholars in Europe. The constant coöperation of European friends, particularly when personal trips to Europe are out of the question, is absolutely necessary for the successful conduct of many phases of mediaeval research in America. Owing to our closely knit ecclesiastical organization and the spiritual bond that unites us with European Catholics, we, and especially members of our great religious Orders, enjoy unique possibilities of coöperation in our mediaeval research which we are still rather slow to realize. Such coöperation is, however, an actuality in the mediaeval institutes at Toronto, Ottawa, and Notre Dame, and at the Catholic University of America.

We have, then, splendid advantages in our Catholic tradition and in our preliminary training for engaging in mediaeval research, and I am convinced that we shall be able to surmount

[22] In this connection see the illuminating article by one of my colleagues, Reverend Professor James M. Campbell, "Patristic Studies and Middle English Literature," *Speculum*, VIII (1933), 465-478.

certain material obstacles that stand in our way, if we once become clearly conscious, I repeat, of the significance of mediaeval studies for us Catholics and of our consequent intellectual duty of cultivating them. Our slowness to comprehend their importance, if scholastic philosophy in our colleges be excepted, has been undoubtedly due to the fact already mentioned, that our American Catholic education of university grade in many subjects is a comparatively recent development. Thus at present, only one of our universities, the Catholic University of America, offers a full schedule of courses in mediaeval theology, philosophy, history, languages and literatures, and even here the courses in the Mediaeval Romance and Slavic fields have only lately become an actuality.[23] The impulse to and training for research, after all, is not so much the business of the college or the seminary as that of the university and the institute.

The obstacles that I consider really serious are two: lack of proper libraries and lack of funds for publication of research. The best of our libraries, that of the Catholic University of America, contains only 350,000 volumes as against Harvard's 3,500,000, but on the mediaeval side it is, on the whole, good. Most of our other Catholic universities, colleges, and seminaries are poorly or even wretchedly equipped with books in the mediaeval field. I must say frankly that this is in part our own fault. We have preferred to sink money in beautiful buildings, grounds, etc., forgetting that an architectural masterpiece, without books, may constitute only a mockery of a true hall of learning. The situation, however, is not hopeless. It is surprising what a useful and relatively adequate collection of books devoted to a given subject can be accumulated by the judicious and regular expenditure of even two or three hundred dollars a year. The expenditure of some thousands of dollars for books on mediaeval theology and philosophy has enabled such an isolated college as St. Michael's,

[23] For a brief history of mediaeval studies at the Catholic University, and for the present schedule of courses in the mediaeval field, see the pamphlet, *Mediaeval Studies at the Catholic University of America, Program of Courses offered by the Graduate School of Arts and Sciences*, Washington, D. C., June, 1935. This pamphlet was prepared by a special committee appointed by the Most Reverend James H. Ryan, Bishop of Omaha, then Rector of the University.

Toronto, to function satisfactorily as a center of mediaeval studies. Fortunately, too, many of our institutions are situated in cities like Boston, New York, Chicago, and Washington, where there is free access to great public or to non-Catholic university libraries. In Washington, for example, we consider the splendid Library of Congress as an indispensable part of our library facilities. In case of emergency, the Inter-Library-Loan-System also may be resorted to, but its privileges are being abused, and I am afraid that sooner or later this service will be curtailed. However, many forms of valuable mediaeval research, as will be indicated shortly, can be carried out with a minimum equipment of books. In these days of bibliographical specialization one must combat a widely current but mistaken notion that some sort of magical connection exists between a huge pile of books and a useful piece of research.

The problem of funds for publication cannot be solved so easily, yet it must be solved, if mediaeval research is to be stimulated. No scholar wishes to engage in research, unless he has a reasonable hope of publishing his results. While we have some means at least of getting articles into print, we have as yet no avenue of subsidized publication for such monographs as would not be paying ventures for the ordinary publisher, and which at the same time could not be published by any one agency like the Mediaeval Academy. The only solution for our problem here is this: our universities and institutes must set aside certain funds to meet the costs of publication. Curtailment of expense may be made in other things, but money to defray publishing costs simply must be furnished, if a more ambitious program of mediaeval studies on our part is to be realized. If each of our universities, or if each of our great religious houses of studies which has members doing mediaeval research, would appropriate for publication needs even as modest a sum as eight hundred or a thousand dollars yearly, a tremendous stimulus would be given to our mediaeval scholarship.

Keeping in mind what I have said above, let us now consider briefly the most important question of all: just what forms should our more active participation in mediaeval work take to be most

effective? There are many phases of research to be carried on in common with non-Catholic mediaevalists, but emphasis should be placed on those aspects of mediaeval civilization which we as Catholics are peculiarly fitted to investigate, and which otherwise might run the risk of being somewhat neglected.

In the first place, we must give special attention to mediaeval theology and philosophy. Our mediaeval institutes have already made a good beginning and they should gradually enlist a number of scholars as workers under their direction. The periods of early and late Scholasticism especially are in need of investigation from all sides, as may be easily seen from a perusal of the appropriate sections in *Überweg-Geyer*[24] and in Msgr. Grabmann's recent *Geschichte der katholischen Theologie*.[25] Through our European contacts and the help of photography, even much textual work on mediaeval philosophers can now be done in America, to say nothing of the many and varied studies that can be made on the development and relations of schools and doctrines.

Among the larger projects that might be taken up in the historical field, I shall mention two, *e. g.*, which should be handled with special sympathy and understanding: the history of English spirituality from about 1200 to about 1550, and the history of mediaeval historiography from Orosius to Baronius. The first subject, in particular, despite its obvious importance, has not yet been investigated with anything like the necessary thoroughness and comprehensiveness.[26]

In the field of mediaeval literature, our emphasis, in my opinion, should also be on religious aspects. This should certainly be

[24] *Grundriss der Geschichte der Philosophie.* Zweiter Teil: *Die Patristische und Scholastische Philosophie* (11th ed., Berlin, 1928).

[25] M. Grabmann, *Die Geschichte der katholischen Theologie seit dem Ausgang der Väterzeit* (Freiburg im Breisgau, 1933).

[26] For the enormous amount of work that remains to be done in the history of mediaeval spirituality in general, see the excellent book of Dom A. Wilmart, O. S. B., *Auteurs spirituels et textes dévots du moyen âge* (Paris, 1932). In the field of mediaeval historiography we have much vague and unsubstantiated generalization, but few concrete, detailed studies. In this connection, see the Foreword in the valuable doctoral dissertation prepared by one of Msgr. Guilday's students, Rev. James B. Walker, O. P., *The "Chronicles" of Saint Antoninus, A Study in Historiography* (Washington, D. C., 1933).

so in the case of the mediaeval Latin and vernacular literatures of England, which, in comparison with the corresponding literatures of France and Germany, has been so little investigated by Catholics. What good work can be done by Catholic investigators in the mediaeval literature of England is well demonstrated, *e. g.*, by Sister Madeleva's study on the *Pearl* [27] and by that of Sister Mary of the Incarnation on the tradition of the nun in mediaeval England.[28] The English non-Catholic scholar, Owst,[29] has recently shown how much remains to be done on English mediaeval sermon literature, but he did not mention the equally neglected religious literature represented by books of devotion.[30] In regard to the sermon literature mentioned, our American Dominican scholars, *e. g.*, could perform a most congenial and useful service in reediting and publishing the *Summa Predicantium* of the great 15th century English Dominican preacher, John Bromyard. This work, last printed in the 17th century, is now quite rare.

In the field of linguistic study, without speaking of the vernacular languages, I would only call attention to the enormous amount of investigation that must be done in Mediaeval Latin. Considerable research has been made in patristic and early mediaeval authors, but the later mediaeval writers have been practically neglected. Thus, as I pointed out in a recent book review of the honorary volume of studies presented to Msgr. Grabmann,[31] the language and style of the great mediaeval philosophers and theologians have never been systematically studied. This fact, as I also observed, may perhaps help to explain why

[27] Sister M. Madeleva, *Pearl, A Study in Spiritual Dryness* (New York and London, 1925).

[28] Sister Mary of the Incarnation Byrne, C. D. P., *The Tradition of the Nun in Mediaeval England.* Catholic University of America doctoral dissertation, Washington, D. C., 1932. See also the article by Prof. J. M. Campbell cited in note 22.

[29] G. R. Owst, *Literature and Pulpit in Mediaeval England: A Neglected Chapter in the History of English Letters and of the English People* (Cambridge, England, 1933). See also my review of this work, *Catholic Historical Review*, XX (1934), 67-71.

[30] On this literature see especially the work of Dom A. Wilmart, O. S. B., cited in note 26.

[31] See *New Scholasticism*, IX (1935), 338-341.

we are still content to read so many of our mediaeval philosophers in miserable and inaccurate texts. Under linguistic work should be mentioned, too, the opportunity for Catholics to contribute to the great dictionaries of mediaeval Latin now in progress, *The Dictionary of Medieval British Latin*, and *The New Du Cange*.[32] Through their knowledge of Latin philosophical and theological terminology, Catholic scholars are particularly qualified to deal with the vocabulary of mediaeval philosophical and theological treatises. Another most useful form of coöperative work would be the preparation and publication of adequate theological, philosophical, historical, and linguistic indices to the greater mediaeval Latin writers in Migne's *Patrologia*, or to the volumes in Mansi's *Concilia* devoted to the mediaeval period. I would emphasize here that most of the linguistic and index work suggested can be accomplished very well with a small equipment of books. Some perhaps may regard such forms of mediaeval investigation as being too humble and beneath their scholarly dignity, but this kind of work is definite, valuable, and within the range of immediate realization. An apprenticeship served in this kind of research will render possible the greater contributions which we should all like to see made. If we decide to postpone our participation in mediaeval studies until we imagine that we shall be ready for the grand achievements, I am sorely afraid that we shall not pass beyond the stage of what may justly be styled dreamland scholarship.

Finally, as teachers, we have a most important service to perform in recruiting future mediaevalists among the promising students in our colleges, seminaries, and novitiates, and in giving

[32] Until his death in November, 1935, Professor James F. Willard, of the University of Colorado, was chairman of the American Committee on *The Dictionary of Medieval British Latin* and rendered excellent service in this capacity. His successor, and at the same time, the chairman of the American Committee on *The New Du Cange* is Professor Charles H. Beeson, of the University of Chicago. Professor Francis S. Betten, S. J., of Marquette University, and myself, as Catholic members of the late Professor Willard's Committee, and Professor James Kleist, S. J., of St. Louis University, and myself, as Catholic members of Professor Beeson's Committee, will be glad to enlist new readers to help us carry out our share in these lexicographical projects.

them the best possible preliminary training for their later work. In this training I should not insist so much on mediaeval subjects proper, apart from scholastic philosophy and mediaeval history, as upon Latin—it can never be known too well—a working knowledge of Greek, and an ability to read French and German. The university or the institute [33] will be able to give its specialized training in mediaeval studies most effectively, if it can count on students coming to it with adequate basic preparation.

MARTIN R. P. MCGUIRE.

[33] In connection with mediaeval studies at our Catholic universities or institutes, it should be observed that our Catholic lay students especially are severely handicapped by a lack of scholarships. The number of scholarships available for any kind of graduate work at our higher institutions is extremely small. For mediaeval study abroad, *e. g.*, the only scholarships under Catholic auspices are, so far as I know, the three Penfield Scholarships at the Catholic University of America. On this problem, see R. J. Deferrari, Dean of the Graduate School of Arts and Sciences at the Catholic University of America, "Subsidies for Research in Catholic Universities," *Columbia*, June, 1932.

GROWTH AND DEVELOPMENT OF CATHOLIC EDUCATION IN THE ARCHDIOCESE OF BOSTON *

The remarkable growth and development of Catholic education in the United States from its insignificant beginnings of a little more than one hundred years ago to its present strength and vitality is one of the most glorious pages in the world history of the Catholic Church.

The Church in New England played an important part in this development. Catholic educational endeavor in Puritan New England was until recent times bitterly opposed. Private and public hostility to all things Catholic, so marked in the New England States for many years, crystalized in bitter hostility to the foundation and growth of Catholic schools. The transformation of Boston and its immediate vicinity from a Puritan stronghold to a vigorous archdiocese proves to the Catholic heart that Almighty God always generously blesses loyalty to the principles of our faith under the stress of opposition and persecution. The progress of Catholic education in the Archdiocese of Boston as elsewhere is a part of the great religious and educational world-movement which began on the first Pentecost. Definitely commissioned by her Founder to teach all things whatsoever He had commanded, the Church has never failed to carry out this divine charge. Wherever the Church has gone, she has established schools, colleges and universities. In fact, the real test of the Church's vitality in any age or country has always been the intensity of the devotion of bishops, priests, and people to the cause of Catholic education. In a paper of this character it is impossible to give a detailed description of the growth and development of Catholic education in the Archdiocese of Boston. The purpose of this study will merely be to point out some of the salient features in this growth and development and to emphasize some of the reasons for the present extent and power of Catholic education in the Archdiocese of Boston.

* Paper read at the Sixteenth Annual Meeting of the American Catholic Historical Association, December 28, 1935, Boston, Mass.

In the early part of the nineteenth century, there were few Catholic schools in Massachusetts. Catholics were small in numbers and possessed little of this world's goods. Consequently, for many years, Catholic schools in the real sense of the term were out of the question. In Massachusetts, Catholics had to overcome difficulties which were not experienced to the same degree by their fellow-Catholics in other parts of the United States. Here the hostility was particularly directed against the Catholic school. Misunderstanding of the Catholic Church largely accounted for this because the principle of religion in education was the cornerstone upon which the early New England public school system had been erected.[1] Catholic education in the Archdiocese of Boston may be said to have begun in the days of Bishop Cheverus (1810-1823) and Father Matignon (1792-1818), who maintained a day school in the tower of their church in Franklin Street. This school appears to have had an uninterrupted existence up to the time of Bishop Fenwick (1825-1846) who entrusted its management to the care of his ecclesiastical students.[2]

The first real Catholic school to be established in New England was the Ursuline School which was opened in Boston in 1820.[3] This school owed its origin to the Reverend John Thayer, Boston's first native-born priest. One of the great aims of this zealous priest was to establish a teaching Order of women in Boston. All that he could possibly save was put aside for this purpose. Unable to secure teachers in America, he went to Ireland for this purpose in 1811. There he applied in vain to several religious communities for teachers. Finally he secured the services of two young women from Limerick, the Misses Mary and Catherine Ryan, who had been educated by the Ursulines. Before plans for their departure could be completed, Father Thayer died. He left nearly $10,000 to Bishop Cheverus in order that the plans for a school might be carried out. This sum enabled Bishop Cheverus to purchase a plot

[1] Smith, S. M., *The Relation of the State to Religious Education in Massachusetts*, 109, 319; Kenney, W. F., *Centenary of the See of Boston*, 121.

[2] Kenney, W. F., *op. cit.*, 196.

[3] Walsh, L. S., *Historical Sketch of the Growth of Catholic Parochial Schools in the Archdiocese of Boston*, 1.

ST. MARY'S OF THE SPRINGS
NOT TO BE TAKEN FROM THE READING ROOM
COLLEGE LIBRARY

of land adjoining his church in Franklin Street. A convent building was erected on this site. Here on June 16, 1820, the Misses Ryan, who had in the meantime completed their religious training at the Ursuline convent at Three Rivers, Canada, opened the first convent school for girls in New England. Before the end of the year more than 100 girls were in attendance as day pupils. This school continued for six years until it was transferred on July 17, 1826, to a more suitable location in Charlestown where boarders as well as day pupils were received.[4] A prospectus of this early convent school (published in 1828) shows that its plan of education was rather complete "comprehending all those attainments which may be found necessary, useful and ornamental in society," while at the same time the teachers were to adorn the minds of their pupils "with useful knowledge and form their hearts to virtue."[5] The school was divided into two sections, designated as senior and junior departments. The pupils of the junior department were taught "the common branches of education" which included reading, writing, grammar, arithmetic, geography and history. They were also taught to do various kinds of plain and fancy needlework. In the senior department, the pupils were taught composition, both in prose and poetry, ancient and modern history, mythology, astronomy, rhetoric, logic, chemistry, botany and drawing in all its varieties. On August 11, 1834, the Ursuline convent school was destroyed by an anti-Catholic mob, an outrage that stirred the indignation of many noble minded non-Catholic men and women. The Sisters moved to Roxbury where they made an unsuccessful attempt to carry on their educational work. Bigotry again asserted itself; and rather than augment the anti-Catholic feeling of the time, the Sisters moved to Canada and elsewhere.[6] A fact worthy of note is that today the site of the

[4] Burns, J. A., *Principles, Origin and Establishment of the Catholic School System in the United States*, 280.

[5] Supplement to the *Caravel*, IV, No. 2, Feb. 1926. Official publication of Mt. Benedict Council, No. 75, Knights of Columbus, Somerville, Mass.

[6] Lord, R. H., "Religious Liberty in New England: The Burning of the Charlestown Convent," *Historical Records and Studies*, XXII (1932), 7-31. Cf. Thorning, J., *Religious Liberty in Transition* (New York, 1931), 89.

Academy of Mount Benedict has become the centre of a large Catholic parish dedicated to St. Benedict.

In the year 1825, Benedict Joseph Fenwick was named the second Bishop of the Diocese of Boston. Bishop Fenwick was a true apostle of Catholic education.[7] His devotion to Catholic education may be best illustrated by the following anecdote. After becoming Bishop of Boston he returned on one occasion to Georgetown, D. C., where he inquired about the "poor school" he had established there. Being informed that the school had been discontinued, he made it his business to speak about the matter on the following Sunday. In his sermon he emphasized the duty of Catholic parents to give their children a religious education. He concluded his exhortation with the words "Up with the school, up with it." As a result of his earnest appeal the school was reopened and soon had an enrollment of over 100 pupils.[8] Bishop Fenwick immediately made his influence felt as a real leader of Catholic education in Massachusetts. After arranging for the removal of the Ursuline Sisters to Charlestown, he established a day school for boys and girls. This was in 1826. In the same year he established a seminary in his own residence. The bishop was the teacher, in fact the entire faculty for this unique school. In 1829, the cathedral was enlarged and its basement was remodeled for educational purposes. Here the zealous bishop opened a classical school for boys. Thus at this early date there were two schools in Boston besides the seminary and the Ursuline Academy in Charlestown. The classical school in the cathedral basement was the germ out of which developed the present Holy Cross College in Worcester which Bishop Fenwick founded in the year 1843, and which he named after his cathedral. In 1829, another Catholic school was established at Charlestown at a place called Craigies Point.[9] On May 2, 1832, three Sisters of Charity were brought from Emmitsburg, Maryland, to establish St. Vincent's Orphan Asylum in Hamilton Street near Fort Hill. In accord-

[7] Burns, *op. cit.*, 283.

[8] *Ibid.*

[9] Shea, J. G., *History of the Catholic Church in the United States*, III, 144, 159, 463.

ance with their custom, these Sisters also opened a free day school and before long the number of their pupils was 250.[10]

Worthy of special mention in the early history of Catholic education in Massachusetts was the establishment of Catholic schools in the city of Lowell. The first Catholic school probably came into existence in 1823 or 1824, after a considerable number of Irish immigrants had settled there.[11] A room was rented for school purposes and an Irish schoolmaster was placed in charge. The pupils were charged six cents a week, a not uncommon charge in those early days. Since there was no permanent Catholic pastor or parish, the school made little progress. In 1830, at the annual town meeting a committee was appointed " to consider the expediency of establishing a separate school for the benefit of the Irish population." It was agreed to appropriate $50 annually for the support of this school. At this time Church and State were united in Massachusetts and the state supported schools were controlled by the different religious denominations. Catholics now were given the same rights as those of other denominations. The school, however, was not very successful owing to the fewness and poverty of the Catholics of the town. In the meantime a church was built and a pastor appointed. This, together with the increased immigration from Ireland, resulted in the establishment of two parish schools before 1835, one in the basement of St. Patrick's Church and another at a place called Chapel Hill. When application was made for financial assistance for these schools, they were formally adopted into the school system of the town and supported at public expense with the provision that the schoolrooms or buildings were to be provided by the Catholic people of the town. Certain conditions were agreed upon by the school committee and Father Connelly, the assistant at St. Patrick's, who represented the Catholics of the town. Textbooks, exercises and studies were to be prescribed and regulated by the committee. Catholic schools were accepted as on equality with

[10] Leahy, W. A., *History of the Catholic Church in the New England States*, I, 49-50.

[11] Walsh, L. S., *The Early Irish Catholic Schools in Lowell*, 7.

the other schools of the town. Stipulation was made by the priest that the teachers were to be Catholics and that no books were to be used containing statements prejudicial to Catholic belief and practice.[12]

The plan was put into operation, and the first school, Saint Patrick's, which was called a writing and grammar school, had a teacher who received a salary of $450 per year. The second school at Chapel Hill was also supported at public expense. Primary schools were established in both of the above places. In 1838, the two principal schools were consolidated under the name of the "Fifth Grammar School." [13] Bishop Fenwick approved the plan which worked out successfully until 1852. In that year the Sisters of Notre Dame of Namur came to Lowell to establish a free school for girls in St. Patrick's parish. Catholics claimed for the Sisters' school the same right to public support enjoyed by the other schools of the town. The Know-Nothing movement was at its height about this time. The whole state was inflamed with bitter anti-Catholic feeling, and the Catholic schools of Lowell were cut off from public support. To illustrate the feeling at this time it may be noted that, in 1849, the Massachusetts State Legislature refused to grant a charter to Holy Cross College. In fact this charter was not granted until the year 1865 when the sobering influence of the Civil War changed the attitude of the State Legislature.[14]

Another significant event in the early history of Catholic education in the Archdiocese of Boston was the establishment of the Holy Trinity School of Boston in the year 1844.[15] This school was established by Reverend Gerard Plathe to provide for the religious education of German Catholic children. This school is the oldest parochial school in New England that has had a continuous existence up to the present day.

About the middle of the nineteenth century Catholic immigra-

[12] *Ibid.*, 9.

[13] Burns, J. A., *op. cit.*, 288.

[14] Shea, M. J., *A Century of Catholicism in Western Massachusetts*, 242-243.

[15] Linehan, P. H., "Holy Trinity Parish, Boston," *Hist. Rec. and Studies*, VII (1914), 132-144.

tion to Massachusetts was beginning to make its influence felt. The period just before the Civil War (1840-1860) marked the coming of many Catholic immigrants from Ireland and Germany to the United States. The hope of religious liberty and the promise of material prosperity induced thousands of sturdy Irish and German immigrants to leave their native lands and come to New England during this twenty year period. Deeply loyal to the Catholic faith for which they and their ancestors had suffered bitterly, these sturdy immigrants lost no time in erecting churches and chapels where they might practice their religion. Once this was accomplished their next aim was the establishment of religious schools. The Catholic immigrant did not have to be convinced of the necessity of religious education. Centuries of struggle to preserve his Catholic faith and his native traditions had taught him the value of the religious school. The religious school was for him simply the concrete practical expression of an educational ideal which was an integral part of his religious and racial inheritance. Strenuous efforts were made in the middle of the nineteenth century to meet the educational needs of these new Americans. Conspicuous at this time was the part played by Irish schoolmasters who established private schools in many parishes of the diocese. And so we read in the *Catholic Directory* for the years 1845 to 1849 the following statement:

> There are common schools for both male and female children in most of the cities and towns of the diocese, having Catholic teachers. They are supported at the expense of the parents of the children aided by collections in the churches.

The curricula and methods of instruction used in these schools did not differ substantially from those used in other schools of the town. The teachers in the Catholic schools were in no way inferior to other teachers of the time. Generally they were far superior to them. Good public school teachers at this time were exceedingly rare. Teaching was a poorly paid occupation, and was scarcely regarded as a desirable one. Few engaged in it except out of necessity and as a temporary occupation.

In 1849, under the learned Bishop Fitzpatrick, the Sisters of

Notre Dame of Namur were introduced into the diocese to teach in St. Mary's School, located in the North End section of Boston.[16] This marked the beginning of the introduction of many teaching communities from other parts of the United States into the Boston diocese. These religious communities have made it possible for the Church to maintain parish schools without receiving any financial assistance from the State. The Sisters of Notre Dame came to the diocese from Cincinnati at the invitation of Father John McElroy, S. J., and with the hearty approval of Bishop Fitzpatrick. Father McElroy deserves special mention as one of the pioneer educators of the Archdiocese of Boston. Later this same zealous Jesuit priest, as pastor of the Immaculate Conception Church, Boston, had a very important part in the founding of Boston College which began its very successful career in 1863. The establishment of St. Mary's school for boys, also in the North End section of Boston, illustrates the Protestant character of the schools of this period. This school was established in 1859, and the reason for its establishment was due to the fact that a Catholic boy was severely punished for refusing to read the Decalogue from a non-Catholic version of the Bible as was required at that time in the public schools. This boy with many others was withdrawn from the school. Father Wiget, S. J., the pastor, realizing the necessity of establishing a school where the Catholic boys of his own and adjoining parishes could secure an education without detriment to their religious principles, now established a boys school. This school came to be called "Father Wiget's School" and was so designated for many years. In later years it was merged with the girls' school of St. Mary's parish.[17]

From 1850 to 1866, the progress of Catholic education in the Diocese of Boston was not very encouraging. A few Catholic schools were established in Lawrence, East Boston and South Boston, but in 1855, in all of Massachusetts, which then comprised the Diocese of Boston, there were only five free schools for girls, and only a few schools for boys. In 1866, when John Joseph

[16] Diocesan School Records.
[17] *Ibid.*

Williams became Bishop of Boston, the number had grown to but ten free schools for girls and four for boys.[18]

In 1866, the Second Plenary Council of Baltimore, true to the unvarying educational tradition of the Church, earnestly exhorted all pastors to establish schools wherever such were possible. The financial conditions resulting from the Civil War made the carrying out of this injunction most difficult.

One of the first schools to be established during the episcopate of Archbishop Williams was that of St. Mary's in Cambridge by the Reverend Thomas Scully. Immediately after the erection of the parish church, Father Scully determined to open a school. He purchased a disused Protestant church for this purpose and moved it to a more suitable location. In 1869, he opened the first Catholic school in the city of Cambridge. When in 1914, His Eminence Cardinal O'Connell dedicated a new school in St. Mary's parish, he paid warm tribute to this zealous pastor and to his people. On this occasion, His Eminence said: "In the midst of apathy and even opposition, the pastor and people of St. Mary's stood firm for the parish school, their Catholic training and education, while all that was visible about them was far from encouraging." [19] The truth of these words may be realized from the fact that in 1872, when the present limits of the diocese were fixed, there were only 13 Catholic parochial schools in its entire extent. Eleven of these were for girls and two for boys. The number of pupils enrolled was less than 6,000. Schools previously established in Salem, Lowell and Lawrence had been closed for lack of funds.[20] From 1872 to 1884, ten new parish schools were established in the archdiocese.[21] Worthy of special mention was the coming of the Sisters of St. Joseph from Flushing in the Diocese of Brooklyn to St. Thomas parish, Jamaica Plain, on October 2, 1873.[22] Shortly after their introduction, the Sisters of St. Joseph

[18] Walsh, L. S., *Historical Sketch of Catholic Parochial Schools in the Archdiocese of Boston*, 6.

[19] Cardinal O'Connell, *Sermons and Addresses*, IV, 235.

[20] Walsh, L. S., *op. cit.*, 7.

[21] *Ibid.*, 9.

[22] Cullen, J. S., *The Story of the Irish in Boston*, 140.

were constituted the Diocesan Community. The Congregation of the Sisters of St. Joseph is now the largest teaching community in the Archdiocese of Boston.

One of the outstanding contributions of the saintly Archbishop Williams to the progress of Catholic education in the archdiocese was the establishment of St. John's Ecclesiastical Seminary in 1884. One building was completed in 1884 and a second building was erected seven years later. This project was very dear to the heart of Archbishop Williams and did much to promote every form of Catholic endeavor in the archdiocese.

The Third Plenary Council of Baltimore (1884) gave the Catholic school movement a new impetus. All previous legislation was recalled and revised. New decrees, more urgent and explicit, were promulgated. Bishops, pastors, and people were earnestly exhorted to provide Catholic schools which in equipment and in method were not to be inferior to the best public schools.[23] The effect of this legislation was soon evidenced by renewed enthusiasm for Catholic education in the Archdiocese of Boston. From 1884 to 1886, five schools were opened in the archdiocese. In 1887, four schools were established. In 1888, seven schools were opened. In the same year schools for boys were opened in the four parishes of East Boston which previously maintained only girls schools. In 1889, six parishes established schools. Among these was Our Lady of Perpetual Help, Roxbury, which opened with an enrollment of 914 pupils. Today this parish provides complete educational opportunities for all its children and had an enrollment of 2341 pupils on October 1, 1935. This is the largest enrollment in the archdiocese at the present time.

An interesting incident is recorded in connection with the history of St. Paul's School in Cambridge, which was established in 1889. The members of the first graduating class were required to pass special examinations before any of them could be admitted to the high schools of the city. The record of the first five graduating classes was so creditable that the School Committee in 1900 voted to admit all graduates without examination.

[23] Guilday, *History of the Councils of Baltimore* (New York, 1932), 237-239.

Today it is the practice of all public high schools located within the confines of the archdiocese to admit parochial school graduates without examination.[24]

The period from 1890 to 1906 marked the turning point in the history of Catholic education in the archdiocese. Many new teaching communities were introduced, including a number to take care of the educational needs of the French Canadians who had settled in a number of the textile manufacturing cities of the archdiocese. The result of this new impetus was that the number of parish schools grew from 45 in 1890, to 71 in 1906.[25]

The last twenty-eight years (1907-1935) have recorded the most striking growth and development in the progress of Catholic education in the Archdiocese of Boston. During these years, the Archdiocese of Boston has been under the jurisdiction of His Eminence, William Cardinal O'Connell, its present archbishop. Under his able and forceful leadership, the progress of every phase of Catholic education in the Archdiocese of Boston during the last twenty-eight years has been most remarkable. His devotion to Catholic education is clearly expressed in the following words, spoken at the dedication of a new school building connected with St. Francis Home, Roxbury, on November 30, 1913:

> While I am always happy to bless a church from whose altars radiate the countless blessings of God to humanity, it gives me almost as much satisfaction to bless a school which is almost on a par with a church in many ways: a sacred place made doubly sacred by the love and the sacrifice and the faith of the pastors, the sisters, the children and of the devoted laity.[26]

At the present time, 147 parishes in the Archdiocese of Boston maintain schools. There are 14 institutional schools as well as 21 academies and preparatory schools for boys and girls. Besides a diocesan seminary there are three Catholic colleges, one for men and two for women. This makes a total of 186 Catholic educational institutions now existing in the archdiocese. On October 1, 1935, there were 93,943 pupils enrolled in the parish schools of

[24] Diocesan School Records.

[25] Hickey, A. F., *A Study of the Growth and Development of Catholic Education in the Archdiocese of Boston*, 27.

[26] Cardinal O'Connell, *op. cit.*, IV, 158.

the archdiocese; 1975 boys and girls were being cared for in the 14 charitable institutions of the archdiocese which maintain schools; and the enrollment of the academies and preparatory schools numbered 3448. In addition there were 3275 students enrolled in the three Catholic colleges and 178 young men attending the diocesan seminary at Brighton. The total actual enrollment of all Catholic educational institutions in the Archdiocese of Boston on October 1, 1935, was 102,819.[27] These figures reveal a remarkable progress in the growth of Catholic education in the archdiocese. They tell the story of consistent effort and self-sacrifice on the part of bishops, priests, religious and people over a long period of years. It is worthy of note that in 1885, only 30 parishes in the archdiocese were conducting schools. Twenty-two years later in 1907, 74 parishes maintained schools. Three of these schools were opened in 1907. From 1885 to 1906 inclusive, 41 new schools were established. Since 1907, 78 parishes have established schools, bringing the total to 147. A study of this increase reveals the fact that over one-half of the parochial schools now in the archdiocese have been established under the leadership of His Eminence, Cardinal O'Connell. The enrollment of parochial schools in 1907-1908 was 50,144. On October 1, 1935, as has been said, the enrollment of the parochial schools of the archdiocese was 93,943, an increase of 43,799. In other words the enrollment of the schools of the Archdiocese of Boston has nearly doubled during the last 28 years.

In the field of higher education, the growth and development has been extraordinary. His Eminence, Cardinal O'Connell, has devoted much time and effort to the development of St. John's Ecclesiastical Seminary. Under his guidance, the facilities of the seminary have been greatly enlarged and improved. He has personally supervised the training of the young levites and has left nothing undone in his untiring efforts to give to the Archdiocese of Boston a learned, cultured and devoted priesthood.

Another remarkable phase in the progress of Catholic education in the archdiocese has been the growth of its Catholic colleges. In

[27] Report of Diocesan Supervisor of Schools, September, 1935.

1913, Boston College, established in 1863, moved its collegiate department to a new building erected at Chestnut Hill, the present site of the college. Four magnificent buildings now grace this unusually attractive site. In addition Boston College now maintains a graduate school, an extension school and a law school, and has a total enrollment of 2612 students. In September, 1919, Emmanuel College began its existence at the Fenway in Boston. Emmanuel College has the distinction of being the first Catholic College established for women in New England. The college is under the direction of the Sisters of Notre Dame of Namur. The present enrollment in 363. A notable addition to the colleges of the archdiocese was the opening of Regis College at Weston in September, 1927. This college for women is under the direction of the Sisters of St. Joseph. From its foundation, Regis College has been most successful. The present enrollment is 300. The remarkable growth of Catholic colleges in the Archdiocese of Boston may be realized from the fact that in 1907, only 170 students attended Boston College, the one Catholic college then in existence. On October 1, 1935, there were 3275 young men and women attending the three Catholic colleges of our present day. In June, 1907, 28 young men were graduated from Boston College compared with a graduating class of 417 in June, 1935.

The growth of Catholic education in any diocese depends in large measure upon the increase in vocations to the religious life. The Archdiocese of Boston has been blessed with an abundance of religious vocations. In 1907, there was a total of 1035 teachers in all its education institutions; on October 1, 1935, this number had grown to the grand total of 3119, an increase of over three hundred percent.

These statistics show that the progress of Catholic education in the archdiocese during the past twenty-eight years has been most gratifying. A total of 185 educational institutions, 30 teaching religious communities, 3119 teachers and 102,641 pupils form a powerful educational organization. The steady growth in the number of schools, pupils and teachers has required constant guidance and direction. To effect coordination and unity in the edu-

cational work of the archdiocese, His Eminence, Cardinal O'Connell, has put into effect many policies to strengthen our diocesan educational system. This development had proceeded in an orderly and truly Catholic way until today there exists a strong, unified, efficient and loyal diocesan school organization. The guiding principle of Catholic educational policy in the Archdiocese of Boston has been the following injunction given by Cardinal O'Connell in his address of welcome to the National Catholic Educational Association in Boston in 1908:

> Train up minds and hearts in the knowledge and service of God. Send forth from your schools, men and women knowing well what they know. Give to the Church and to the State what both have a right to expect from you, faithful hearts grounded fixedly in Catholic faith and devotion, and citizens, who, next to God, will love their country so well that to serve it faithfully and loyally will be to them the greatest of earthly honors.[28]

Among the more important policies now in effect may be mentioned the organized supervision of schools, unified courses of study, uniform examinations for all schools, a complete health program, an annual teachers institute and numerous extension courses for religious teachers. A special development of Catholic education since 1924 has been the great interest taken by the religious teachers of the archdiocese in higher studies. In the summer of 1924, Boston College organized a summer school in order to provide opportunity for professional study and advancement for the religious teachers of the archdiocese. In October, 1926, as a further development, the Boston College Graduate School was established with the approval and encouragement of the Cardinal. Emmanuel College and Regis College also maintain extension courses for the religious teachers so that higher studies may be pursued at all times under truly Catholic auspices; this has enabled the schools of the archdiocese to keep abreast of modern educational progress.

These facts and figures show that Catholic educational endeavor in the Archdiocese of Boston has increased more than a hundredfold during the short span of twenty-eight years. As a result of

[28] Cardinal O'Connell, *op. cit.*, III, 199.

the Cardinal's inspiring leadership the school system of the Archdiocese of Boston is today recognized by all true educators as a model of educational excellence and efficiency. In this account of the growth and development of Catholic education in the archdiocese, it has not been possible to give a detailed account of the establishment of each school.[29] Special attention has been given to some schools in order to point out the difficulties that had to be overcome before Catholic education could be established. Only those who have experienced the hardships and the sacrifices of the pioneer days can appreciate the blessings now enjoyed by Catholic educators in the archdiocese. To the energy and patient zeal of these venerated founders, to the heroic devotion of self-sacrificing religious teachers and to the loyalty of a generous Catholic people the Catholic schools of the Archdiocese of Boston owe an eternal debt of gratitude which only God Himself can fully reward.

RICHARD J. QUINLAN.

[29] Detailed statistical reports of the growth and development of Catholic education in the Archdiocese of Boston may be found in the centenary edition of the Boston *Pilot*, March 8, 1930.

MISCELLANY

THE SIXTEENTH ANNUAL MEETING OF THE AMERICAN CATHOLIC HISTORICAL ASSOCIATION

BOSTON, MASSACHUSETTS, DECEMBER 26-28, 1935

For the second time since its foundation at Cleveland in 1919, the ASSOCIATION held its annual meeting in Boston, under the distinguished patronage of His Eminence, William Cardinal O'Connell, at the Copley-Plaza Hotel, Thursday, Friday and Saturday, December 26-28, 1935. His Eminence was honorary chairman of the general committee on arrangements which was composed of over a hundred prominent priests, laymen and laywomen, with the Right Reverend Monsignor Michael J. Splaine, D. D., as chairman, the Rev. Dr. Augustine F. Hickey as treasurer, and the Rev. William J. McCarthy as secretary. The Copley-Plaza management set aside for our exclusive use the spacious foyer of the main ball room with seating capacity of about 500. All the sessions were well attended. The committee on registration and information, under the chairmanship of Miss Mary C. Supple, had as members the Misses Ryan, Callahan, Bulger, Conlan, Conley, Sexton and Barry.

Before the sessions opened on Thursday morning, a final meeting of the executive council was held with the president of the ASSOCIATION, Jeremiah D. M. Ford, Ph. D., as chairman. Summaries of the various annual reports were read and approved, and it was voted to accept the report of the committee on nominations of officers and councillors for the year 1936. It was also voted to hold the 1936 meeting in Providence, Rhode Island, concurrently with the American Historical Association and other national and regional historical groups. The first session of the meeting began Thursday morning at 10.00 o'clock, with Monsignor Splaine as chairman. After welcoming the ASSOCIATION in the name of His Eminence, the Cardinal Archbishop of Boston, Monsignor Splaine gave a report on all that his committee had done to ensure the success of the meeting. Three papers were then read. The Rev. John B. Mullin, M. A., professor of education in Emmanuel College, summarized the source-materials now available for a complete and authentic history of the Norse Church in medieval America. His paper was entitled: *Four Centuries of the Norse Church in America.* The next paper—*The Organizer of the Church in New England: Bishop Benedict Joseph Fenwick (1782-1846)* by the Rev. Robert Howard Lord, Ph. D., of St. John's Seminary, Brighton, was an entirely new treatment of the great Marylander, based

on archival materials hitherto unused, especially the manuscript "Memoranda of the Diocese of Boston" now in the Boston archdiocesan archives. This was followed by a charming essay on *Venerable Bede: Model for Historians* by the Rev. Philip J. Furlong, Ph. D. of Cathedral College, New York City. Owing to the fact that the ASSOCIATION held its meeting separately this year, luncheon conferences were made part of the three days' programme. The first of these was presided over by the Rev. William J. McCarthy of St. Mary's, Church, Brookline, and the discussion was led by Miss Marie R. Madden, Ph. D., of Brooklyn, N. Y., who read the outlines of her topic—*A New Programme for Catholic Historians.* Dr. Madden's complete paper will appear later in the REVIEW. Among those who took part in the discussion were: the Rev. Dr. Demetrius Zema, S. J., of Fordham University, Dr. Martin R. P. McGuire of The Catholic University of America, Sister M. Evangela, Ph. D., of Mundelein College, Chicago, Dr. William H. Atherton, K. S. G., of Montreal, Doctors Lord and Sexton, Miss Lucille A. Harrington, President of the League of Catholic Women, and Monsignor Splaine. Father McCarthy brought the conference to a close with a summary of all that had been said on the subject.

The annual business meeting, held on Thursday at 3.00 p. m., with Dr. Ford in the chair, was largely devoted to the reading of annual reports:

1. REPORT OF THE TREASURER—DECEMBER 1, 1935 (REV. DR. JOHN K. CARTWRIGHT):

ACCOUNT I.—GENERAL FUND.

INVESTMENTS—December 1, 1934		$5,500.00
CASH ON HAND—December 1, 1934	$1,443.41	
RECEIPTS:		
Annual Dues (including Life Members)	2,874.48	
Interest: From Investments (Bonds)	247.50	
Contributions to defray the expenses of Washington Meeting	799.55	
Cash Sales *Catholic Historical Review*	12.00	
	$5,376.94	$5,500.00
DISBURSEMENTS:		
Office Expenses:		
Rent of Office and Telephone Service	$ 74.00	
Supplies and Service	306.88	

Office Secretary and Bookkeeper	720.00	$1,100.88	
Expense of Annual Meeting		909.22	
Expense of *Catholic Historical Review*		1,615.80	
Donations (*Writings on American History*)	$50.00		
Donations (Bonus, Office Secretary)	50.00		
		100.00	
Rent of Safety Deposit Box		5.50	
Exchange of Renewal of New Issue of Bonds		10.60	
Dues to Other Societies		9.50	
Sundries		2.70	3,754.20
CASH ON HAND—December 1, 1935			$1,622.74
INVESTMENTS—December 1, 1935			$5,500.00

ACCOUNT II—REVOLVING FUND—PUBLICATION OF DOCUMENTS.

CASH ON HAND—December 1, 1934			$964.26
RECEIPTS:			
Sale of Volume *United States Ministers to Papal States*			89.19
Advance Sale on Vol. III, Papers of Pittsburgh Meeting			54.00 1,107.45
DISBURSEMENTS:			
J. H. Furst Co		$12.00	
P. J. Kenedy & Son		11.25	
Research and copying documents at Department of State for future publication		372.73	
Government Tax on checks		.24	
			396.22
CASH ON HAND—December 1, 1935			$ 711.23

SUMMARY

INVESTMENTS:		
ACCOUNT I		$5,500.00
CASH ON HAND:		
ACCOUNT I	$1,622.74	
ACCOUNT II	711.23	
TOTAL CASH BALANCE—December 1, 1935		2,333.97
GRAND TOTAL		$7,833.97

2. REPORT OF THE COMMITTEE ON PUBLICATIONS (DR. LEO F. STOCK):

In addition to the *Catholic Historical Review* the ASSOCIATION'S publications fall into two series: *Papers* and *Documents*. Of the former two volumes of papers bearing on the same general subjects have been published: Volume I, *Church Historians* (1926), being the papers read at the Ann Arbor meeting of 1925; and volume II (1932), *The Catholic Church in Contemporary Europe (1919-1931)*, comprising the papers read at the Minneapolis meeting in 1931. Your committee feels it would be unfortunate if the papers read at the Pittsburgh meeting of 1933 on the Catholic philosophy of history should remain unpublished. Messrs. P. J. Kenedy and Co., New York, who published the first two volumes without expense to the ASSOCIATION, stand willing to cooperate with your committee in the publication of volume III, providing 300 subscriptions at $2.00 each are guaranteed. So far 203 subscriptions have been promised. Your committee appeals to the membership to subscribe for the remaining 97 volumes so that the volume may go to press early in 1936. It is hoped this project will not fail with the goal so near. As is known, one volume of *Documents* has been issued: *United States Ministers to the Papal States: Instructions and Despatches: 1848-1868* (Washington, D. C., 1933, pp. xxxix—456). It was probably due to the depression that libraries and institutions have not entered anticipated subscriptions. Infrequent sales continue, and it is expected that occasional calls will be made for the volume through future years. But, unfortunately, the returns have not been sufficient to justify the completion of the copying of the consular instructions and despatches which are to furnish materials for the second volume of this important series. It will be remembered that a Revolving Fund of $2,000 had been set aside for the publication of documents. With the monies received through the sale of volume I the work of copying the letters of the United States consuls to the Papal States has been done for the years 1801-1849. Here the work must stop unless funds are forthcoming to continue the copying to 1870 and to guarantee the printing of the volume, which will be somewhat larger than volume I and of wider interest. Your committee feels that this is the most important and urgent publication project of the ASSOCIATION. It will be unfortunate, indeed, if the record, in full, of our country's relations with the States of the Church is allowed to remain unpublished. The ASSOCIATION is again reminded that the expense of this publication is confined to the mechanical processes of copying and printing; editorial services are gladly contributed without cost. Not only will the editor's work be made easier if he can resume his annotating while the general subject is fresh in mind, but it is also probable that a demand for the first volume will be renewed when this second volume of the series is issued. Your committee therefore asks that the ASSOCIATION give serious consideration to this matter in the hope that some way may be found to finance at least the work of completing the copying of materials, so that the process of editing may begin. Finally, through the generous aid of one of our members, the Reverend Doctor Harold J. Bolton of Muskegon, Michigan, the first twenty volumes of the *Catholic Historical Review* have been indexed. This General Index to Volumes I-XX (April 1915 to January 1935) will soon

be in the press and on sale for the subscribers of the *Review* and members of the ASSOCIATION. Your committee asks that the Council convey the thanks of the ASSOCIATION to Doctor Bolton for his generous contribution of time and effort. Your committee desires also to thank Monsignor Guilday, the Secretary, and Doctor Cartwright, the Treasurer, for their cooperation during the year.

3. REPORT OF THE COMMITTEE ON MEMBERSHIP (DR. JOHN J. MENG):

This Committee on Membership has the honor of presenting the following annual report as of December 15, 1934.

Total Membership on December 15, 1934		657
Delinquent members (more than 2 years)	15	
Resignations during 1934	20	
Loss by death during 1934	13	
	—	48
TOTAL		609
New Members, 1935:		
LIFE	2	
ANNUAL	66	
	—	68
Total Membership (December 15, 1935)		677

The New LIFE MEMBERS are: Rev. E. P. Graham, LL. D., Canton, Ohio and Rt. Rev. Msgr. John P. Phelan, D. D., Worcester, Massachusetts. The new ANNUAL MEMBERS are: Rev. Cuthbert E. Allen, O. S. B., Belmont Abbey College, Belmont, N. C.; Rev. Bernard J. Appel, C. S. Sp., Pittsburgh, Pa.; Dr. John Bapst Blake, Boston, Mass.; Rev. Stephen Bartkowski, New Britain, Conn.; Miss Mary E. Barry, West Roxbury, Mass.; Herbert C. F. Bell, Ph. D., Wesleyan University, Middletown, Conn.; Mr. James M. Bennett, Philadelphia, Pa.; Mrs. Nicholas F. Brady, New York City; Miss Ruth Bulger, South Boston, Mass.; Miss Anna C. Callahan, Franklin, Mass.; Mr. Allen C. Clark, Washington, D. C.; Sister Mary Regis Cleary, Clinton, Iowa; Leo A. Codd, LL. M., Washington, D. C.; Miss Anna Conley, Watertown, Mass.; Miss Eleanor M. Conlan, Warwick, R. I.; Rev. Joseph Francis Coppinger, Somerville, Mass.; Rev. Edmund D. Daly, Lawrence, Mass.; M. Aimé Dator, St. Etienne, Loire, France; Mrs. Marian Bonsall Davis, Pittsburgh, Pa.; Allan James Doherty, M. A., Boston, Mass.; Rev. P. E. Desjardins, Westbrook, Maine; Rev. Edward J. Eggle, Toledo, Ohio; Rev. James A. Farrell, Darby, Pa.; Rev. John C. Fearns, Newburyport, Mass.; Rt. Rev. Leo G. Fink, Allentown, Pa.; Rt. Rev. Msgr. Charles E. Fitzgerald, North American College, Rome, Italy; Miss Anna Dill Gamble, York, Pa.; Rev. William J. Gauche, Mt. St. Mary of the West, Norwood, Ohio; Dr. Joseph C. Griffin, New York Univ., New York City; Rev. Stephen A. Grohol, Stratford, Conn.; Prof. John J. Hennessey, Headmaster, Boston School Dept., West Roxbury, Mass.; Rev. Walter T. Hogan, Hunting-

ton, Mass.; Rev. James M. Hurley, O. S. A., Mother of Good Counsel Novitiate, New Hamburg, N. Y.; Hon. James J. Kelly, Judge of Superior Court of Cook County, Chicago, Illinois; Miss Teresa Kennedy, New York City; Rev. Harold Kirley, S. J., Boston College, Chestnut Hill, Mass.; Prof. James A. Llorens, Seton Hill College, Seton Hill, Pa.; The Most Rev. Hugh MacSherry, D. D., Port Elizabeth, South Africa; Rev. J. J. McAllister, Grand Rapids, Michigan; Rev. Thomas F. McCarthy, West Somerville, Mass.; Rev. James E. McCooey, D. D., Newmarket, N. H.; Rt. Rev. Joseph F. McGlinchey, D. D., Lynn, Mass.; Hon. John A. Matthews, South Orange, N. J.; Rev. James Meehan, East Douglas, Mass.; Rev. Joseph P. Murphy, East Pepperell, Mass.; Notre Dame College, South Euclid, Ohio; Dr. Thomas P. Oakley, New York City, N. Y.; Rev. Dr. Thomas P. Phelan, Mamaroneck, N. Y.; Albert J. Precourt, Manchester, N. H.; Rev. John P. Porter, S. J., St. Andrew-on-Hudson, Poughkeepsie, N. Y.; Rev. Paul Power, S. J., Boston College, Chestnut Hill, Mass.; Mrs. Hilda Hedstrom Quirk, Roxbury, Mass.; Rev. Father Rector, The Seminary, Carey, Ohio; Rev. B. F. Redihan, Pawtucket, R. I.; Mr. Charles W. Reinhardt, S. J., New York City, N. Y.; Rev. James B. Rooney, Mount Saint Dominic Rectory, Caldwell, N. J.; Rev. Michael J. Scanlan, S. T. L., Chelsea, Mass.; Rev. Joseph W. Schmitz, S. M., St. Mary's University of San Antonio, San Antonio, Texas; Miss Vera Adelaide Sexton, Brookline, Mass.; Rev. James D. Shannon, Bennington, Vt.; Rev. Donald Shearer, O. M. Cap., Capuchin College, Washington, D. C.; Most Rev. F. J. Spellman, D. D., Auxiliary Bishop of Boston, Newton Center, Mass.; Sister M. Evangeline Thomas, Concordia, Kansas; Rev. Anselm Townsend, O. P., New York City; Brother A. Eugene Vorburger, F. S. C., De la Salle College, Washington, D. C.; Dr. Mary Watters, Arkansas State College, Jonesboro, Ark.; Rev. J. B. Walker, O. P., Librarian and Archivist, Dominican House of Studies, Washington, D. C.

The deceased members for the year, 1935, are as follows:

The Most Rev. Philip R. McDevitt, D. D., Bishop of Harrisburg, Pa.; The Most Rev. Paul Joseph Nussbaum, D. D., Bishop of Marquette, Michigan; The Most Rev. Alphonse J. Smith, D. D., Bishop of Nashville, Tenn.; Rt. Rev. Msgr. John B. Chicwick, D. D., New York City; Rt. Rev. Msgr. Patrick F. Doyle, D. D., Chicopee Falls, Mass.; Rev. James C. Hogan, Oshkosh, Wisconsin; Professor Paul E. Lutz, Washington, D. C.; Rev. William M. Maddock, C. M., Philadelphia, Pa.; Very Rev. John T. Nicholson, Laramie, Wyoming; Dr. Louis O'Brien, University of California, Berkeley, Calif.; Very Rev. Dominic O'Connor, O. M. Cap., Hermiston, Oregon; Mr. William Garrick Wilson, Cleveland, Ohio; and Sister Anthony, College of Notre Dame, Belmont, California.

4. Report of the Committee on Nominations (Rev. Francis J. Betten, S. J.):

The Committee on Nominations presents the following members for election as officers and councillors for the year 1936:

OFFICERS:

President—DANIEL SARGENT, M. A., Instructor in History and Literature, Harvard University.

First Vice-President—HERBERT C. F. BELL, Ph. D., Professor of History, Wesleyan University, Middletown, Conn.

Second Vice-President—VERY REV. VALENTINE T. SCHAAF, O. F. M., J. C. D., Dean of the School of Canon Law, Catholic University of America.

Secretary—RIGHT REV. MSGR. PETER GUILDAY, J. U. D.

Assistant Secretary—VERY REV. GEORGE B. STRATEMEIR, O. P., Ph. D., LL. D., Chaplain of The Catholic University of America.

Treasurer—REV. JOHN K. CARTWRIGHT, D. D., Pastor, Immaculate Conception Church, Washington, D. C.

Archivist—MISS JOSEPHINE V. LYON.

EXECUTIVE COUNCIL:

REV. JAMES A. CRAIG, Providence, R. I.
JOHN COTTER SULLIVAN, LL. B., San Antonio, Texas.
P. RAYMOND NIELSON, Ph. D., Creighton University, Omaha, Nebraska.
THOMAS H. CANNON, Chicago, Illinois.
JOHN K. M. EWING, LL. B., Washington, D. C.

The election of these officers and councillors followed, the secretary being empowered to cast a unanimous ballot for the same.

5. REPORT OF THE SECRETARY (MONSIGNOR GUILDAY):

It is the secretary's privilege at these annual business meetings to attempt to sum up briefly the work of the Association during the past twelve months.

We have passed the fifteenth milestone of our journey since first setting out under the leadership of a layman who, as far back as 1884, began the scientific study of our American Catholic past—Dr. Lawrence F. Flick of Philadelphia, under whose presidency we held our first meeting at Washington in 1920. Annual meetings since that time have been held in cities as far apart as Toronto, Minneapolis, St. Louis, Boston, and Ann Arbor. In all these conventions, scholars, Catholic and non-Catholic, have inaugurated by their papers what is veritably a new era in ecclesiastical historiography in the United States.

No other society in the world has the same aims and purposes as the American Catholic Historical Association. Other Catholic organizations, such as the Görresgesellschaft of Bonn and Cologne, Germany, founded in 1876, in honor of Johann Görres, and the Leogesellschaft of Vienna have sections devoted to general Church history; but study and research in the field of ecclesiastical history is not, as with our Association, the sole purpose of their activities.

To an old Catholic learned society like the Görresgesellschaft with its almost sixty years of scholarly publications, our fifteen years must seem a very short retrospect. Nevertheless, the number and the quality of the 175 papers and presidential addresses, read before our Association in the last fifteen meetings, represent a cooperation by Catholic and non-Catholic writers which

deserves to be chronicled in the annals of contemporary scholarship. Not in a spirit of pride at this accomplishment but in one of sincere gratitude, the Association has printed through the generosity of one of our members a small brochure entitled *A Retrospect of Fifteen Years: 1919-1934*, containing a list of all these papers and addresses with bibliographical reference to their location. Let me repeat a paragraph from the Foreword of the little *Retrospect*:

> A perusal of the list which follows, will reveal the wide range of our historical studies. These papers by some of the foremost Catholic and non-Catholic scholars deal, to mention but a few, with the art and the science of history in general, historical criticism, historical fiction, historiography, the publication of sources, international law, the philosophy of history, the papacy, ancient, medieval, modern and contemporary Church history, medieval cosmology, American Catholic history, Catholic social movements here and abroad, Hispanic American history, hagiology, liturgy, scholasticism, hymnology and many other aspects of the Catholic contribution to world progress.

However varied the topics which have been discussed in these annual reports there is one which remains ever constant. It is one which brings a unique pleasure to these yearly assemblies; and it is the sincere expression of our thanks to all who have aided in making each of the annual meetings a success. In placing on the permanent record of the Association our profound thanks to His Eminence William Cardinal O'Connell, Archbishop of Boston, under whose auspices this meeting is being held, my memory goes back five years to our sessions here in this same hotel in 1930, when His Eminence presided over our XIth annual meeting and at one of our sessions spoke to us on the great possibilities of an organization such as ours. Looking back over those five years, the officers and members of the Association may well recognize as a major cause in the advance we have made the enthusiasm we carried away from the Cardinal's words. Only those who have spent themselves in the long and detailed preparations so necessary for the same can appreciate how much depends upon the judgment, the zeal and the personality of the director. Such a director we had for our meeting here in Boston in 1930, and with the same director, still as vigorous and inspiring as ever, we planned these sessions of 1935. That leader is Michael John Splaine, scholar, exemplary prelate, generous gentleman, possessing that unique gift of personality for which St. Thomas Aquinas could find only one word—*magnanimitas*. To Monsignor Splaine and to the generous members of his devoted committee, especially to the treasurer, Rev. Dr. Augustine F. Hickey, and to the secretary, Rev. William J. McCarthy, the Association will be always indebted. The labor involved in sending out invitations and programmes to over ten thousand of our fellow-Catholics in and around Boston fell upon the Committee of Registration and Information, and to the chairman, Miss Mary C. Supple, to the members of her committee, and to the young ladies from St. Mary's High School, Brookline, who assisted the committee, we express our thanks for their unstinted cooperation. In this respect, may I add a word of thanks to Miss Lucile Harrington, president of the League of Catholic Women, who graciously permitted this committee the use of its spacious house as headquarters for this work. To Professor Ford, whose presidential address we shall hear tomorrow afternoon, to the officers and councillors of the Association who have given generously of their time to guide our society during the past year, may I sound a note of sincere gratitude for their leadership. Burdened with heavy teaching

and administrative duties at Harvard, Dr. Ford has by his constant direction endeared himself to all of us at the executive offices of the Association in the Catholic University of America. His unflagging interest in our activities will ever stand as a model to his successors. Your secretary wishes also to place on record the pleasure it has been to have the cooperation of Mr. Gardner, Function Manager of the Copley-Plaza, and that of the hotel management, for all that has been done to welcome us back to Boston. The assistance we have had from the Boston Chamber of Commerce, from the officers of the many railroads with terminals here in Boston, from the Boston newspapers, and in particular from Father Quinn and his staff on the *Pilot* cannot be passed over without chronicling our thanks to all of them. I come now to what is perhaps the most difficult part of this public expression of our acknowledgment, namely, our recognition of the favor conferred on the Association by the chairmen who are presiding over our sessions—His Excellency, Bishop Peterson of Manchester, Monsignors Splaine and Haberlin, and Fathers Harney, McCarthy and Lord, and to the twelve scholars whose papers are being read at this XVIth annual meeting. To mention one would require the mentioning of all of them. To all of them, therefore, I express officially our profound sense of obligation.

I do not wish to anticipate the pleasure Dr. George Shuster, managing editor of the *Commonweal*, will give his audience here Saturday morning with his paper entitled *History: a Barrier or a Blessing;* but I should like for a few minutes to sum up the salient experiences I have taken from these annual gatherings. Into that experience goes the vivid memories of the sessions of the American Historical Association which I attended from 1914 to 1919, when the best historical scholars of the country, among them a grand old man who is held in affectionate regard by all of us—Professor Charles Homer Haskins of Harvard University, advised me that the only way to meet the disadvantages which lay heavily on the diffusion of historical knowledge about the past of the Catholic Church was to form our own Association.

This we did in 1919. Ten of our fifteen meetings have been held in the same city with the American Historical Association and with other historical organizations of a national character. The results have been gratifying. The main purpose of our Association was to create a bridge between Catholic and non-Catholic historical scholars, and the future annalist of our society will be enabled, out of our own archival records, to write eloquently of the unfailing courtesy and cooperation we have received from the members of these other groups, in no way devoted to Catholic Church history. In the Foreword of the little *Retrospect*, to which I have already alluded, I have summed up these experiences of good-will and mutual respect in these words:

> We come together during these last days of the year—the most sacred time in the twelve months just passed—we exchange views, discuss historical problems, learn to know one another better, give the younger group the precious opportunity to meet, sometimes to consult, in all freedom and urbanity, the scholars whose names will one day be written in the book of life of historical eminence in our country. Religious creeds may separate minds and hearts, and philosophic outlooks on life may divide those who attend these annual sessions, but in spite of these divergencies, one impulse dominates—the quest of the truth. This is the common meeting-ground, where all else is forgotten. Here, too, can one find, as nowhere else, a splendid spirit of tolerance and mutual respect and esteem which

carries with it through the year a sense of solidarity of thought and of purpose that can hardly be described in words. All sense the fact that in spite of the long journey which must be made in so many cases and in spite of the expense involved, there is something given in return, generously and sympathetically, which enheartens the scholar for the work that lies ahead.

The whole purpose of our Association is to create and to sustain a widespread love for study and research in the field of ecclesiastical history.

History met the nascent Church at the dawn of Christianity to become for sixteen centuries its most faithful handmaiden and then to become one of her most implacable foes. *Ecce, ancilla ecclesiae!* might the earliest groups of Christians have exclaimed as they read and reread those precious scrolls which contained the four Gospels or Lives of Christ and that earliest chapter in the history of our Faith, the Acts of the Apostles, which describes the first thirty years of Catholic Action. From those far-off days to our own, twenty centuries of Christian progress have been chronicled by skilled and devoted historians of our Church. One purpose has dominated their researches into the manifold aspects of the contributions made to civilization and culture by Catholicism, namely, to set forth for the edification of the disciples of the Master the gradual extension of the Mystical Body of Christ on earth. From the Father of Church History, Bishop Eusebius of Caesarea, in the fourth century, to the layman, Ludwig von Pastor, the greatest of all the historians of the papacy, who died in 1928, thousands of names have been inscribed in loving memory by the Church on the scroll of her faihful sons and daughters who have devoted their lives to the perpetuation of the glories of the Catholic Faith in its unremitting struggle to sanctify and to enlighten the heart of mankind.

We have no one treatise, no one book to which we can go for a general knowledge of the sweeping curve of the writing of Church history throughout the centuries. It should, therefore, be a matter of pride to all New Englanders that the first successful attempt to prepare such a survey is the very serviceable *Historiographia Ecclesiastica* published by Bishop Stang of Fall River at Louvain in 1897; in which, by the way, as an appendix students will find something rather difficult to come across—the Letter *Saepenumero considerantes* on the opening of the Vatican archives by Leo XIII on August 18, 1883. With Bishop Stang's critical estimate of some 516 Church historians from Eusebius to Jungmann (340-1895) the Committee on Programme of the Association planned a series of volumes on ecclesiastical historiography to fill this want. Consequently for our Ann Arbor meeting in 1925, fourteen Church historians were chosen and their lives and works were treated by fourteen scholars, Catholic and non-Catholic. These excellent essays were printed in book form in 1926 and have been warmly welcomed by students ever since. It is the intention of the committee to return to this subject at some future time to present other groups of critical biographies of Church historians.

I have hinted at the beginning of this report that history was the faithful handmaiden of the Church for the first sixteen centuries, down in fact to that day in 1536 when Martin Luther, in a preface to the *Lives of the Roman Pontiffs*, written by the apostate English Augustinian, Robert Barnes, admitted that the reformed religion had not succeeded as he expected, because those who were fighting the Catholic Church had done so solely along doctrinal lines. In the year before his death (1546), Luther expressed the wish to see the reformed religion proceed in its attack along the more pragmatic lines

of history, and in particular, anti-papal history. The first to respond to this exhortation was one who has been described by Father James Brodrick, S. J., in his *Life of St. Peter Canisius (1521-1597)*, as follows: "Rarely in human history has there been, outside of asylums, a man whose life was so governed by a dark and crazy conviction," as that of Matthias Flacius. After his acceptance of Lutheranism Flacius wrote: "It is now my absolute conviction that the Pope is, in very truth, the Antichrist." Of his writings—only surpassed by Luther himself, Father Brodrick says, "nearly all emanated from a blazing hatred of Catholicism in every shape and form."

Matthias Flacius or Flacius Illyricus, the founder of Protestant Church history, was born in 1520, became a Lutheran at the age of 19, and at 24 was made professor of Hebrew at Wittenberg, Luther's university. Flacius was heir-apparent to all the vicious anti-papal animosity of the day. The rest of his life—he died in 1575—was spent in blackening the papacy and in arousing throughout Europe, especially in Great Britain and Ireland, an intense hatred for the Vicar of Christ. From that day to ours, a blight, like a locust plague, has ruined the fair field of Church history, and true research has often been suborned to a succession of controversies which have swallowed up many valuable years if not centuries in an unholy struggle.

I need not describe the rest of the picture—how St. Peter Canisius and his intimate friend St. Philip Neri encouraged the young Oratorian, Baronius, to begin his *Annals* which eclipsed the Magdeburg *Centuries* and which have been the inspiration of all students of Church history since his day. But to bring home the point I am making, it must be remembered that no part of the Protestant world of the sixteenth century drank in more greedily the anti-papal diatribes of the *Centuries* than Great Britain. Two of the first writers to be influenced by the Magdeburg school were John Foxe in his *Book of Martyrs* (1563), and John Knox in his *History of the Reformation in Scotland* (1564). These two books form a landmark in the stern background of our American colonial No Popery laws and literature, nowhere so bitterly as in New England. The spirit of the Magdeburg Centuriators lives on sturdily outside the ranks of the scholars. I stress the word *scholars*, for name after name of those who are not members of the Catholic Church could be cited whose writings have helped to dispel the shadows controversial history has created to blur the glorious outlines of our Catholic past. And many a name honored and revered by us of the household of the Faith might be mentioned of those who have done yeoman service in enlightening the American public on that same Catholic past. Their number is growing. It is now 43 years since John Gilmary Shea laid down his pen forever, but his spirit still lives, and the Association may well be proud of the fact that out of many Catholic writers those who have led us since 1920 may well be considered as first on the honor roll.

Who has done more valiant work in making our source-material for American Catholic history better known than our first president, Dr. Lawrence F. Flick of Philadelphia, and that not for a year, but over half-a-century—from the very day he helped to found the American Catholic Historical Society in 1884? What name is more of a household word in the field of medieval history, medical history, general Catholic contribution to world history and to early American educational history than our second president, Dr. James J. Walsh? What figure more venerable—all the more so now when with eyes that are growing dim he has been obliged to retire from his chair of American history in The Catholic University of America—what figure links more securely

the older school of Catholic American historians to our own than Charles Hallan McCarthy, who was our president in 1923? Who among our leaders has more definitely placed his name on the records of American historiography than John C. Fitzpatrick, who led us in 1928, the distinguished successor to Worthington Ford and Jared Sparks as the editor of George Washington's writings? No service to history ranks higher than the publication of original sources, and a glance at his three massive volumes of the *Proceedings and Debates of the British Parliaments respecting North America*, a work still in progress, and at his *United States Ministers to the Papal States: Instructions and Despatches (1848-1868)* which has been hailed by scholars here and abroad as a model for its kind, makes us realize the prestige Leo Francis Stock brought to his presidency in 1929. One of the last pages from the pen of the beloved Bishop Shahan, in his day our foremost student of Irish history, rises to superb eloquence in describing the triumph of James F. Kenney, who led us in 1932, in his *Sources for the Early History of Ireland*. And of our other living presidents—Father Lord, then a layman, who guided us in 1922, Carlton J. H. Hayes in 1931, Francis J. Tschan in 1930, Parker T. Moon in 1926, Clarence E. Martin, a former president of the American Bar Association, in 1927, Constantine E. McGuire in 1933, Michael Williams in 1934, and of our president for this year, Professor Ford of Harvard—what need be said? All have brought to our Association a rich inheritance of long years of study and research; all have by their own publications stimulated our membership to higher scholarship. We begin the New Year of 1936 under the guidance of a young writer who has already shown in his published works the hand of a master craftsman in historical interpretation—Daniel Sargent.

There is no need for me to make any commentary on the Reports you have just heard. But I do wish to say a word on the absence at this meeting of a venerable old friend, a founder of our Association, a faithful follower of our annual sessions and for all these years the chairman of the committee on nominations—Father Francis S. Betten, S. J. No priest in the United States has done more for Catholic history than he. And in this same regard, I wish to express publicly my appreciation of the fidelity of our our treasurer, Dr. Cartwright. Pastor of one of the busiest parishes in Washington, with what little leisure he has taken up by his chair of Church history in the Sulpician Seminary, he has never failed to give to this very important part of our administration his constant vigilance and direction. If we praise these men of renown in their generation, it is not to boast but to offer to them at the close of these first fifteen years the thanks of the Association for their cooperation and direction. Let me add here a word of praise for the long and faithful service of our permanent archivist and office-secretary, Miss Josephine V. Lyon. It is they and all our officers since 1919 who have placed our work on a firm foundation. The temptation is strong to speak of some of the scholars who have read papers at our annuel sessions but that long list can be seen and evaluated in the printed *Retrospect of Fifteen Years: 1919-1934*.

As I glance back over each of these annual reports by the secretary, it is gratifying to find at the end of each one of them the same thought—thanksgiving to the Father of Light for the progress we have made so steadily and a prayer that Almighty God will continue to shower his blessings upon our leaders and upon our members. This prayer I repeat again this afternoon in this, one of the greatest of all Catholic years to English-speaking peoples, a year which has brought together to our altars two men whose lives and writings typify the ideal towards which the priests and religious, the laymen and

laywomen of our Association shall ever strive—St. John Fisher and St. Thomas More. May the remembrance of their devotion and loyalty inspire all of us with zeal for the noble cause to which the priests and laity of our Association are dedicated.

At the close of the business meeting messages of good wishes for the success of the sessions were read from His Eminence Dennis Cardinal Dougherty, the Right Rev. Patrick J. McCormick, Ph. D., Acting Rector of the Catholic University of America, and Dr. Lawrence F. Flick, first president of the Association.

On Thursday evening the ball-room foyer was the scene of an enthusiastic reception to His Eminence, Cardinal O'Connell. Dr. Ford voiced the welcome of the members and their friends and Monsignor Guilday spoke briefly on the aims of the Association.

His Eminence then addressed the large number of members and friends who had come to pay him honor. After describing the value of the ASSOCIATION to the cause of historical truth, the Cardinal said:

"It is needless to remind a gathering like this of the uses of history. You will often have heard or have reflected that history like foreign travel broadens the mind and frees it from the provincialism and the prejudices of the time and place in which we live; that even more than literature it is the supreme school for the study of human nature in all its protean aspects; that as 'the great channel which conveys to men the past experience of the race,' it is as necessary to us as social beings as memory is to the individual; that it is indispensable for the understanding of the civilization, the institutions, and the problems of the world around us today; and that it provides a kind of mental discipline—certain habits of observing, reasoning, and judging, which can be lumped together under the name, 'historical-mindedness'—which is not less necessary than the habits of thought developed by the study of natural science or the fine arts.

"But the point I am coming to is: Why should there be Catholic historians? Why do we rejoice in and wish the utmost development for the AMERICAN CATHOLIC HISTORICAL ASSOCIATION? Out of many reasons I shall lay before you, two.

"While we are at one with our non-Catholic friends in the insistence on the most rigorously scientific methods in ascertaining the facts of history, while we share their code as to the absolute honesty and unflinching truthfulness required of the historian, we must inevitably differ from them to a greater or less extent when it comes to the most difficult part of the historian's duty: the interpretation of the facts, the assessment of values, the outlook on the significance of this or that major trend or large period in history. Catholic historians are needed, in the first place, to present a Catholic philosophy of history.

"I think I need not apologize for these statements. A historian must have some outlook on life, some standard of values, some measuring rod to distinguish the important from the unimportant, progress from retrogression; otherwise his work will have no more worth than a chronicle of the battles of kites and crows. Even Ranke, whose creed was that the historian should merely tell 'what really happened,' passes judgments of value and betrays his own *Weltanschauung* at every turn.

"And a historian's general outlook on the world will inevitably make an immense difference in his interpretation of history. One who approaches the subject from the standpoint of the Marxian philosophy—materialism, iron economic laws, the struggle of classes, religion only 'the opium of the people,' etc.—will write in one way. A rationalist, who conceives progress solely in terms of the advance of natural science, material wealth and comforts, public health, and secularized education, but who can see no higher spiritual values in life, regards man as only a modified ape, and considers supernatural religion and the traditional code of Christian morals as outworn superstitions—such a man will interpret history in his fashion.

"Other interpretations will be advanced by 19th century Liberals (they still exist!), by champions of the Freudian psychology (who have often told us that all history written before Freud's great discovery in 1895 should be junked!), by European anticlericals, Fascists, Nazis, by spokesmen of what seems the dominant mood of the world at the present moment—a dreary, hopeless disbelief in all political, social, religious and moral systems."

"And so, a Catholic, who does believe that human life has a discoverable meaning and purpose, that individuals and societies can keep healthy and strong only so long as they believe in absolute spiritual values and keep before them the vision of the 'thing unseen and eternal,' that immense material and intellectual progress accompanied by moral and spiritual impoverishment can lead only to disaster, and that there is in this distracted world one divinely established agent of social healing, restoration and progress—the Church of Christ—the Catholic has the duty of making his interpretation of history known.

"A second reason why there should be a Catholic historical association is this: We are particularly anxious to have the history of the Catholic Church, in all countries and at all periods, investigated and studied to the fullest extent; and while we welcome the manifold and often splendid contributions of our non-Catholic friends to this subject, we believe that in certain ways Catholics are peculiarly fitted for this work.

"How uniquely important a subject it is, is well attested from the testimony of eminent Protestant historians. Macaulay declared: 'There is not and never was upon this earth a work of human policy so well

deserving of examination as the Roman Catholic Church.' Lord Bryce affirmed that 'of all subjects in history the Catholic church was the one most worth studying,' and Lord Morley described it as 'the greatest creation of the mind of man.' Of the widespread ignorance prevailing on this subject the illustrious Protestant scholar, Prof. Adolf Harnack of the University of Berlin, once said:

"'I am convinced, from constant experience of the fact, that students who leave our schools have the most disconnected and absurd ideas about ecclesiastical history. Some of them know something about agnosticism or about other curious and for them worthless details. But about the Catholic church, the greatest religious creation known to history, they know absolutely nothing, and they indulge in its regard in wholly trivial, vague and often nonsensical notions. How her greatest institutions originated, what they mean in the life of the church, how easily they may be misconceived, and why they function so surely and impressively, all this is, according to my experience, for them, apart from a few exceptions, a 'terra incognita.'"

"Just as those within a cathedral have special advantages for judging the color, meaning and value of the stained glass windows as compared with those who are on the outside looking in, so, we think, those within the Catholic Church do have special advantages for understanding and interpreting her history. Certainly they will understand peculiarly what we believe to be not only the importance but the sacredness of the subject.

"For to us, of course, the Church is no mere creation of human policy or ingenuity; she is the one institution on earth directly founded by God; she is the Kingdom of Heaven already functioning among men; she is, above all, the mystical body of Christ.

"Through the Church He still speaks and teaches, heals and strengthens, suffers and is persecuted, triumphs and advances, gradually spreading His saving word and His gentle kingdom round the earth. Hence, for us the history of the Church is the continuation of the Gospel record. We wish it studied openly, scientifically, fearlessly—we know that there are here human elements as well as divine—but also understandingly and reverently, for the Church is the bride of Christ and the temple of God with man."

The Most Rev. John B. Peterson, D. D., Bishop of Manchester, presided over the public session Friday morning, at which His Eminence, Cardinal O'Connell, was present. For many years a teacher of ecclesiastical history in St. John's Seminary, Brighton, Bishop Peterson opened the meeting with a strong appeal to the large audience which greeted him as an old friend, for a broader and deeper knowledge of the history of the Church, especially of that period when Catholic Action had reached one

of its great peaks, the middle ages. This fact was borne out by the first paper of the morning—*Ecclesiastical Developments in the Twelfth-Century Crusaders' State of Tripolis*, by Marshall W. Baldwin, Ph. D., professor of history in New York University. The second paper *The Trial of St. Thomas More,* by Daniel Sargent, M. A. instructor in the department of history and literature at Harvard University and president of the Association for 1936, is printed in this issue of the REVIEW. The session came to a close with a paper on the *Puritan Theory of the Sacraments in Seventeenth-Century New England,* by Perry G. E. Miller, Ph. D., of the department of history and literature at Harvard University. Dr. Miller took part in the joint session of the American Historical Association, the American Society of Church History and our ASSOCIATION, at the Washington meeting in 1934, when he read a paper on *The Contribution of the Protestant Churches to Religious Liberty in Colonial America,* which attracted much attention; so, it was with pleasure that our members heard him again on a subject in which he is a leading authority. He was warmly congratulated by Bishop Peterson at the close of the session.

At the luncheon conference the Rev. Martin P. Harney, S. J., professor of history in Boston College, presided, and a scholarly paper on *The Historical Development of the Papacy* was read by the Rev. Dr. Charles E. Schrader, S. J., head of the department of history in the University of Detroit. There was not sufficient time left for discussion, owing to the general session which began promptly at three o'clock that afternoon, but Dr. Schrader's paper will appear in a future issue of the REVIEW. In an attractive and scholarly way, he dealt with the theory, rather generally popularized by American medieval historians, that the centralization in the hands of the pope of administrative authority over the Church is a creation of the eleventh century. Monsignor Splaine was chairman of the general session that afternoon which was devoted exclusively to Dr. Ford's presidential address on *The Ciceronian Dictum on History,* broadcasted through the courtesy of the Copley-Plaza management, and published in the January, 1936, issue of the REVIEW.

Under the genial chairmanship of the Right Rev. Monsignor Richard J. Haberlin, D. D., V. G., of Dorchester, Massachusetts, the third public session of the meeting was held on Saturday morning. The first paper: *History—a Barrier or a Blessing,* was read by Dr. George N. Shuster, managing-editor of the *Commonweal.* Dr. Martin R. P. McGuire, associate professor of Greek and Latin in the Catholic University of America, followed with a thought-provoking study which appears in this issue of the REVIEW, entitled *Medieval Studies in America: a Challenge and an Opportunity for American Catholics.* Fittingly, the last paper of the meeting (which was broadcasted over WCOP) was on the *Growth and*

Development of Catholic Education in the Archdiocese of Boston by the Diocesan Supervisor of Schools, the Rev. Richard J. Quinlan, M. A., S. T. L. It also appears in this issue of the REVIEW.

All who attended the meeting were agreed, when it was brought to a close with a luncheon conference on Saturday, that the climax in the series of entertaining papers and discussions was reached in the witty and brilliant talk given by Professor Samuel Eliot Morison of Harvard University on *The Catholic Tradition in Early Harvard.* The Rev. Dr. Robert H. Lord, his former colleague at Harvard, presided. Among the examples chosen for his theme, Dr. Morison cited the fact that the Puritans leaned heavily on scholastic philosophy and medieval theology. John Harvard's library contained a large number of books by Catholic scholars and the works of St. Thomas Aquinas actually occupied more space than those of John Calvin. "The presidents and fellows of this little college in the wilderness," said Dr. Morison, "had a healthy admiration for Catholic educators and writers, and followed the Catholic tradition in the teaching of both mental and moral philosophies as separate studies." Dr. James J. Walsh, K. C. S. G., president of the Association in 1921, spoke briefly on some of the researches which he made for the *Education of the Founding Fathers,* corroborating Dr. Morison's thesis of the continuance of interest in Catholic philosophy and theology in the early days of Harvard College. The Rev. Arthur J. Riley, M. A., of Waltham, Massachusetts, read a scholarly paper on *Anti-Catholic Traditions in the Schoolbooks and Catechisms of Colonial New England.* "Although the attitude of the New England colonial mind," he said, "was antagonistic toward the Catholic Church, there is relatively small indication of this in the schoolbooks and the catechisms . . . this in marked contrast to the general opposition to be found in the works of the leading ministers, laity, and almanac-makers."

At the foundation meeting in Cleveland in 1919, it was announced that "an American Catholic Historical Association would arouse among Catholics in this roseate land of opportunity an instinct of love and veneration for the religious history of the world. This ideal any scholar or any group of scholars might well consider fitting for the work of a lifetime; for, the one ultimate end of such an organization, the one doctrine upon which it is built, the only one upon which it may rest in all surety of purpose, is to promote among those who rejoice in the name of Catholic a more intimate knowledge of the history of the Kingdom of God on earth." Across the short retrospect of sixteen years, all who have supported the work of the ASSOCIATION recognize the unfolding of that ideal from meeting to meeting; and in that little span none of our sessions has set a higher standard of scholarship than the Boston meeting of 1935.

BOOK REVIEWS

A History of the Church. Volume II. By PHILIP HUGHES. (New York: Sheed & Ward, Inc. 1935. Pp. xvi, 517. $4.00.)

The second volume of Father Hughes's history of the Church follows worthily in the footsteps of its predecessor. As volume one paints a clear picture of the Church and the world in which the Church was founded—and because of its objective deals more largely with the East—so volume two shows in definite outline the Church and the world the Church created, especially in the West. Volume I takes us up to the eighth century in the East. Volume II deals with the Church in the West from the beginnings of the fifth century up to and including the period of St. Thomas Aquinas.

It would be a task little short of the miraculous to present an inerrant account of a much shorter period of either secular or ecclesiastical history. It is not the purpose of this review to dwell on inaccuracies or other objections that may be brought by the historical scholar, but rather to point out the value of the volume for readers who are looking for such an introduction as this work professes to be. Father Hughes is the first to recognize necessary omissions and the summary character of some of his presentation. Things of this nature are not matters of moment to the readers for whom this work is designated. Such readers welcome a readable story of the Church as it proceeded on its God-given way of remaking the barbarian and pagan cultures into the tissue of Christianity, "supplying the new world as it forms with its fundamental principles, with a revealed doctrine taught without chance of error, with a whole system of religious rites that relating ordinary life to the supernatural can bring it to its own perfection." They find useful Father Hughes's unbiased evaluation of the human agents and agencies that took part in the process of injecting the life of the Church into the life of the world—St. Augustine, St. Benedict and the monastic system in general, St. Gregory the Great, St. Bernard, St. Dominic and St. Francis with their Friars, and Innocent III, to mention but a few of the high lights.

The struggle between the Church and the secular power throughout these centuries is made intelligible for the lay reader. The achievements of the thirteenth century, culminating in St. Bonaventure, St. Albert the Great and St. Thomas Aquinas make a chapter of fitting climax. An adequate bibliography, four excellent time charts, and six maps add to the value of the book. One of our well-edited weeklies would probably

attach to such comment as the foregoing the remark: "Rebuke to careless proofreader who permitted the relative pronoun to run amuck as to case in the first two hundred pages."

LINDA MALEY O'HARA.

Brookland, D. C.

The Pre-Nicene Church. Papers read at the Summer School of Catholic Studies, held at Cambridge, July 28th to August 6th, 1934. With a Preface by Father C. Lattey, S. J. (London: Burns, Oates & Washbourne, Ltd. 1935. Pp. xv, 280. 7/6.)

This volume covers a vast field of historical material. The Very Rev. John M. T. Barton in his paper on "The Witness of the Gospels" discusses the various systems of explaining the doctrine of the "Kingdom of God" and demonstrates the Catholic interpretation of the three phases of this teaching. The Rev. C. Lattey, S. J., in "The Apostolic Age," traces the development of doctrine, of the ministry, especially the independent organization of the Church, and the origin of the monarchical episcopacy, adding a survey of the expansion of God's kingdom. The Rev. Philip Hughes, in "From St. Ignatius of Antioch to the Conversion of Constantine," describes the relation between the Church and popular, political, and intellectual paganism, and sketches the domestic controversies of the Christians themselves regarding matters of faith and practice. The Rev. C. C. Martindale, S. J., in "The Early Christian Writers," endeavors to visualize the personalities of the foremost ecclesiastical writers of this age from the study of their works and the accounts of contemporaries. The Rev. Paulinus Lavery, O. F. M., in "Paganism and Christianity: Legal Relations," examines the question whether the Christians were persecuted under ordinary criminal justice, the coercive power of magistracy, or by a special law. The Rev. P. G. N. Rhodes, "The Pagan Apologists," attributes their furious attacks on the Church to rationalization. Either they employed hostile and slanderous propaganda, as Celsus and Julian the Apostate; or they tried to reduce belief into a vague emotionalism, as the neo-Platonists. The Rev. Hugh Pope, O. P., "The Origin of the Episcopate," proves the Catholic doctrine on this point from the New Testament and from the statements of various writers of this era. The Rt. Rev. Dom Fernand Cabrol, O. S. B., in "The Eucharist during the First Three Centuries," establishes the fact that the Eucharist occupied the most important part in the life of the Christians of this age, so much so that Christian piety was specially concentrated and expressed in it. The Rev. B. Leeming, S. J., "The Other Sacraments," argues that there is sufficient evidence to show that Christianity from the beginning was a sacramental religion and that it contains the

seeds from which sacramental doctrine naturally developed. He concludes with a study of the relationship between the Pagan Mysteries and Christianity. The Rev. Aelfric Manson, O. P., "The Doctrine of the Holy Trinity in the Pre-Nicene Church," gives the history of this dogma based upon the writers and the liturgical and devotional practices of the Church of this period. The Rev. Alphonsus Bonnar, O. F. M., in "Pre-Nicene Christology," presents the teaching of the early Church on the person of Jesus Christ as it is expressed in the writings of the time.

Since no single work of ecclesiastical literature contains a detailed and scientific exposition of the beliefs and practices, of the internal and external history of the Church in the first three centuries, the material must be gathered from many and varied sources. Much of this material is found in this little book, which will serve as a good introduction to the study of the Pre-Nicene Church.

Rev. Sebastian Erbacher, O. F. M.

Duns Scotus College,
Detroit, Mich.

Clemens Alexandrinus, Register. Herausgegeben von D. Dr. Otto Stählin. Vierter Band: *Erster Teil: Citatenregister, Testimonienregister, Initienregister für die Fragmente, Eigennamenregister.* [*Die griechischen christlichen schriftsteller der ersten drei Jahrhunderte,* Band 39, Part 1.] (Leipzig: J. C. Hinrichs'sche Buchhandlung. 1934. Pp. viii, 196. 16 marks.)

The works of Clement of Alexandria, as is well known, are a mine of information not only for the theologian, but also for the student of ancient Greek literature and of social life. Hence an adequate index to Clement's various and mosaic-like writings is a vital necessity, and it is a pleasure to state that Professor Stählin, whose edition of the text of Clement in the Berlin corpus of Greek Christian writers is a model of its kind, has now furnished us with the first installment of an index to his author which leaves nothing to be desired either in comprehensiveness or accuracy. This *Erster Teil* of his *Register* contains: I. Index of Citations (1. Old Testament; 2. New Testament; 3. Christian Writers and Heretics and the Apocrypha; 4. Profane Writers), pp. 1-59; II. Index of Testimonia (ranging from contemporaries to the late Byzantines), pp. 59-66; III. Index of Initia of Fragments taken from Clement and of Spurious Fragments, pp. 66-70; IV. Index of Proper Names, pp. 70-196. The last is not a bare list, but each name is accompanied by a brief but invaluable indication of the circumstances under which it is used by Clement.

The *Zweiter Teil* of the *Register,* which is finished but unfortunately

cannot be published until a sufficient number of subscribers is obtained, will comprise an index of places and an index of matters. In the latter, liberal space will be given to the language of Clement, and thus we shall have an easy control over his theological and philosophical terminology, which exercised such an enormous influence on later Christian writers.

Professor Stählin, who is now engaged in translating Clement's *Stromateis* for the *Bibliothek der Kirchenväter*, deserves the warmest thanks for crowning his edition of the text of his author with this monumental *Register*. As an indispensable tool to theologians, historians, and philologists, the work should be in all university and seminary libraries. Let us sincerely hope that an increase in the number of subscribers will permit the appearance of the *Zweiter Teil* as soon as possible.

MARTIN R. P. MCGUIRE.

Catholic University of America.

Values and Reality. By LEO WARD, C. S. C. (New York: Sheed & Ward. 1935. Pp. 327. $3.00.)

In this day and age of Polonian dilettante indecision, of the educated ass starving between his several different loads of hay, it is refreshing to read an author ready to do, not only debate. This book opens with an appreciation of that central theme of current life and letters reiterated at every turn, the search for standards of human values in a perplexed, unsettled world of "hurry without purpose" (Ch. 1). There then follow on a Thomistic basis some necessarily heavy philosophic chapters on valuing as concern, and only then on "value" (in the tradition of Brentano, Meinong, and Ehrenfels) and the problem of ends and of standards (pp. 23-139), that will probably prove rather dry fare for the general reader and yet constitute oft-neglected fundamentals.

Next the author takes up the function of a standard, studies various proffered standards such as Dewey's and the New Humanists', and sees in human nature a "usable and used" one (Part II, Chs. 7-11). The last part of the work (Chs. 12-15) is an attempt to apply this standard by rating the values Thomistically—a work that has been waiting to be done—and by saying in detail what is the place of various typical values today, suggesting a fundamental transvaluation for such as money, reverence, order. Modern capitalist greed receives severe and merited castigation (though labor racketeers and others athirst for power, such as professional reformers, might have been included), and "reverence" turns out to be "rating things just as they are" (essentially "being yourself," pp. 116 ff.), and not uncritical identification of the past with the ideal.

The work abounds in felicitous insights, particularly concerning the shortcomings of our day and age: "Problems of ends and purposes are

newly set, but not solved" (p. 6); "Restlessness is an element of progress, but progress is not mere restlessness" (p. 3); "Ours is a world of nervous earnestness, but knows more of unrest than of control" (pp. 20-21). He properly condemns sheer positivism in the various fields of life and sounds the call for moral purpose. Popular altruist hypocrisy in modern secular value theory is ably refuted (p. 109), even while that very refutation is applied to the construction of a balanced human altruism: "Man cannot realize himself unless he gives himself to something greater than himself." Standard, value, and end are clearly distinguished: "The standard is not the end, but must be in line with the end. It serves as a measure of the value of things, *i. e.*, of their being means and leading to the end. It tells us how far this or that is our perfection or is perfective of us: perfections being intrinsic values, and things as perfective (the advantageous, in Plato's word) being instrumental values" (p. 132).

In line with the New Medievalism of more critical and therefore valuable cast of mind than the Old Romantic, he revels in no Golden Age delusions regarding the Middle Ages (pp. 266-7). This by no means injures the argument to be made for the applicability of medieval *values* today, say in economics, where the "Protestant ethic of capitalism" has for some three centuries obscured it. Doubtless it will give many modern radicals and reactionaries food for thought to hear Father Ward, voicing the current revival of the medieval and Thomistic tradition, say:

> Money? Yes; for a livelihood, according to one's station. Trade? Yes; but it is dangerous; enter it for the public good, and take only a labor-wage profit. Property? Of course; though communism is the ideal theory; let property be acquired lawfully, be distributed widely, let it look to the needs of the poor, let its use as far as possible, be common (p. 268). We would say that a Maine fisherman or a Norman peasant is trying to do something which, if life is worth while at all, is worth a man's labor; he is trying to support, and perhaps to support well, himself and his family. But a baron of Wall Street is not, in any direct and intended way, attempting to perform any such vital function . . . the man who longingly seeks or lovingly has money, who simply wants money for money, cannot be a great man. He can be a great financier, money-changer, industrialist, but not a great human being (p. 278).

But the present reviewer feels that the New Humanists have been more tenderly dealt with than is necessary, as they lead fundamentally a competing (and toplofty) religion, while the Catholic Church has always offered the only true humanism, as Father Ward himself demonstrates; that something might have been written on the rather frequent apposition of ideal and real (really two aspects of any truth, just as no ideal can be realized without coincidence of interest, and no interest feel justified without its ideal); that the criticisms of the practice of our day and age find echoes in all ages that had such independent minds as Father Ward's,

ready and able to take stock of whys and wherefores beyond the passing stream. Constitutional libertarians may be expected to oppose the proposed canalization of reality's ends; it might therefore have been wise to indicate that there is left enough room for debate in interpretation to suit even these spirits, in regard to the problem of applying unchanging principles to changing concrete conditions and circumstances. Father Ward is wise in stressing continuity throughout and not worshipping mere fixity—but then what about calling current civilization "immature" (p. 10)? Somebody might be tempted to say, "The new is the old and mature of yesterday, only grown up some more." Likewise, if the confusion and divorce from past standards involved in the American "melting-pot" of peoples has its unfortunate aspects (p. 17), it also has the positive value of constituting an objective demonstration of the mythical and "manufactured" character of all nationalisms, which cannot but redound to the highest good of true religion in the long run. But we refuse further to continue searching for microbes out on the debatable tail-end of so excellent a work as Father Ward's (perhaps also hesitate to draw continuation of the withering vengeance he executes on former reviewers, p. 25).

MAJOR L. J. YOUNCE.

Marquette University, Milwaukee, Wis.

The Catholic Tradition of the Law of Nations. By JOHN EPPSTEIN. (Washington: Carnegie Endowment for International Peace. 1936. Pp. xix, 525.)

This "masterly compendium of the teaching and tradition of Catholic Christianity upon international morality" answers authoritatively every question that any sincere inquirer can ask concerning the Catholic doctrine on international relations, on international law, and international peace. What have the Popes done to prevent war and to bring wars to an end? What have they taught concerning the rights of states against one another and the duties of states to one another? What has been the traditional teaching of the Church on military service? On pacifism? What position has been taken on all these questions by the great doctors and theologians? What has been the attitude of authoritative Catholic writers, official and unofficial, toward instrumentalities for preserving peace, such as boards of arbitration and the League of Nations? All these questions and every other pertinent question in the province of international ethics and international relations receive adequate treatment in this volume. Not the least valuable feature of the work is the manner in which it traces the development of Catholic doctrine on international morality from the time of the New Testament down to the days of Pope Pius XI.

The earliest expressions of Catholic doctrine are set forth in the first of the five parts into which the book is divided. The other four parts of the volume deal respectively with the ethics of war, as treated by St. Augustine and subsequent authorities, down to the Theological Conventus at Fribourg, the preservation of peace, the society of nations; and the place of nationality in the law of nations. The total number of chapters is twenty-five.

Two features of the work which are, in a sense, secondary, deserve special mention: first, the interpretative "conclusions" which follow the great majority of the chapters; second, the great number of important historical documents, some of which are inserted in the main text, but most of which are found in six appendices occupying more than fifty pages.

A consideration of the doctrine and practice of the Church with regard to the duty of preserving peace is of special interest. After a brief analysis of the problem we find a series of passages, notably excerpts from recent papal encyclicals, dealing with the obligation of arbitration and with the necessity of joint action by the nations to bring about disarmament by mutual defense against an agressor. A separate chapter on "The Church as Peacemaker" contains a description of specific instances in which the Church has sought to bring about by its mediation the peaceful settlement of international disputes. The letter of Benedict XV of August 1, 1917, and his encyclical of May 23, 1920, must go down in history as among the outstanding contributions to the cause of peace.

There can be little doubt but that this volume will receive a cordial welcome from the Catholic public. For it answers questions that must arise in every thoughtful mind, and it gives new courage to those who are working for the cause of peace to find what possibilities of international cooperation are inherent in the organization of the Church. The appeal of the volume is, indeed, irresistible, not directly to support this or that institution, but to clarify and reaffirm general principles in the light of which it should not be too difficult for nations of good will to bring order out of the existing anarchy of international relations.

An adequate account of the topics presented in this invaluable work would require four or five times the space that is at my disposal. In concluding this brief notice, I would emphasize the indebtedness of all students, Catholic and non-Catholic, to Mr. Eppstein and the Carnegie Endowment for International Peace, for having made available this unique and complete presentation of the Catholic teaching and tradition and the achievements of the Church in the field of international relations and international justice.

ELIZABETH B. SWEENEY.

Washington, D. C.

Die katholische Restauration im Elsass am Vorabend des dreissigjährigen Krieges. Von JOSEF SCHMIDLIN. (Freiburg im Breisgau: Herder. 1934. Pp. xvi, 330. Mk. $3.80.)

Julius Echter von Mespelbrunn, Fürstbischof von Würzburg und Herzog von Franken (1573-1617). Von. GOTZ FREIHERR von POLNITZ. [*Schriftenreihe zur bayerischen Landesgeschichte herausgegeben von der Kommission für bayerische Landesgeschichte.* Band 17.] (München: Verlag der Kommission. 1934. Pp. xvi, 667.)

The two monographs deal with developments in the troubled years of religious dispute and revolution immediately preceding the Thirty Years' War, the one with events in Alsace, which then was German territory, the other with events in Bavaria. The stories are, as may be surmised, not only political and confessional but also economic and social. Dr. Schmidlin begins his narrative with the disputed episcopal election of 1592 in Strassburg in which the cathedral canons who had apostasized chose a boy fifteen years old for the See, and the canons who had remained true to the faith chose, after securing authorization from the pope, Cardinal Charles of Lorraine, Archbishop of Metz. War ensued and not until 1605 was a doubtful peace won by the Catholic party and then only because the Protestant princes of southern Germany found it personally more advantageous to desert the youthful hierarch than to continue to support him. The Catholic canons, however, had had to elect the thirteen-year old nephew of the Hapsburg emperor to the See in 1595, when Cardinal Charles was near the point of death, in order to secure adequate political and military protection against their heretical adversaries. But this selection of a Hapsburg prince to a German borderland bishopric offended the French king. Obviously Dr. Schmidlin's story cannot be followed further. It provides the detail required to obtain an adequate and correct comprehension of the complexity of the situation that led to the Thirty Years' War for which detail it resorts throughout to archival materials preserved in Alsatian centers and, thanks to the interest of Pastor in the early stages of the work, in the Vatican.

Dr. von Polnitz' biographical study has already been the subject of a doctoral dissertation, Hefele's, in 1912. Archbishop von Mespelbrunn of Würzburg and Duke of Franconia, lived from 1545 to 1617, becoming archbishop in 1573. In his years as prelate he saw the Church gird herself to combat Protestantism, enacting at Trent legislation that the archbishop zealously put into effect in his diocese. His rôle on the German stage was of such far-reaching importance that this volume, also based very largely on archival materials, becomes as indispensable as the former to the thorough student of the period.

F. J. TSCHAN.

Pennsylvania State College.

The Reformation in England: The English Schism, Henry VIII, 1509-1547. By G. CONSTANT. Translated by Rev. R. E. Scantlebury. (New York: Sheed & Ward, Inc. 1934. Pp. xxi, 531. $4.00.)

Students of Church history will welcome this fine translation of the first volume of Professor Constant's *La Reforme en Angleterre.* As Hilaire Belloc says in the Preface, ". . . this fine book is typically French in the multitude and accuracy of its evidence. The author has read everything, used everything and checked every date and name with the most industrious accuracy" (p. xiii).

The story opens with a chapter on the "Preliminaries and Causes of the Schism" (pp. 1-34). In the next two chapters the author traces the series of events that stirred the mind of England from "Henry VIII's Divorce and the Breach with Rome" (pp. 35-90) to "The Royal Supremacy and Consummation of the Schism" (pp. 91-139). What followed as an inevitable result of the Schism, the "Suppression of the Monasteries" (pp. 140-199) is related in the fourth chapter; while in the fifth are recorded the activities of three of "The Champions of Catholic Unity" (pp. 200-284), namely Fisher, More, and Pole. The following two chapters present an excellent study of "The Advanced Party in the Schism" (pp. 285-340) and of "The Moderate Party in the Schism" (pp. 341-390), showing how Henry VIII's support of the latter party prevented schismatic England from becoming during his lifetime also heretical. The king's stand in matters of doctrine is depicted in the final chapter on "The Church of England's Dogma under Henry VIII" (pp. 391-435). The author shows conclusively that "All his life Henry upheld the orthodox teaching and persecuted the partisans of the new doctrines. Those who remained faithful to the Pope were looked upon as traitors, but the Reformers were condemned as heretics" (p. 394).

A valuable bibliography for each chapter will be found in Appendix I (pp. 439-468). Appendix II discusses the question, "Could Clement VII Annul Henry VIII's Marriage?" (pp. 469-481), while Appendix III treats of "Thomas More and Papal Authority" (pp. 482-484).

Without wishing in any way to discredit so scholarly and exhaustive a study as the one under review, the present writer believes more prominence might have been accorded the heroic stand which the Franciscans, the so-called Observants, took in the beginning of Henry's conflict with Rome and that in Chapter V their provincial, Blessed John Forest, might have been treated specifically as one of "The Champions of Catholic Unity." Not to emphasize the heroism of these precursors in the conflict seems unpardonable, considering the intrepedity with which they from the start espoused the cause of Catholic unity and the influence they exerted by word and deed on the public mind of England at the time. As to Blessed

John Forest in particular, by the position he occupied in the Order to which he belonged and by his activities in defense of Catholic truth that ended with his maryrdom, he seems to have merited a place beside the other two champions, Fisher and More, whom Henry did his utmost to win over to his side.

The translator is to be commended on the manner in which he rendered this important work into English. If not otherwise apprised of the fact, readers would not detect its being a translation. Placing the footnotes at the bottom of the respective pages is also a feature that will prove more satisfactory to the critical reader.

Like all the volumes recently published by Sheed and Ward, this one leaves nothing to be desired in matter of typography and binding. There is a tone of thoroughness and solidity about the volume, quite in keeping with its scholarly contents. Being attractive in appearance and ranking among the best on this subject in English, the volume will doubtlessly find the wide circulation it so richly deserves.

FRANCIS BORGIA STECK.

Catholic University of America.

Edmund Campion. By EVELYN WAUGH. (New York: Sheed and Ward. 1935. Pp. x, 225. $2.50.)

Though this brief biography presents no new material, being the fruit not of original research but of a careful perusal of the best known and most trustworthy printed works, it nevertheless deserves a cordial welcome, because it appears most opportunely at a time when interest in the Tudor persecution has been stimulated by the canonization of Sir Thomas More and Bishop Fisher, and because the subject is presented with that artistry which has secured for the author popularity in other fields of writing. Within small compass full justice is done to a man who, enjoying at Oxford an esteem which has been the lot of no one else except Newman, gave it up for conscience' sake and crowned his short apostolate in England with martyrdom.

There are phrases which reveal that insight into the past which even the most sedulous consultation of documents cannot give and without which a would-be historian never rises far above the level of the mere chronicler; and here and there the reader will light upon passages which arrest attention by their penetration and seemingly unconscious humour. For instance: "Apart from a pronounced deficiency in faith, hope and charity, [Elizabeth] had in many ways a naturally Catholic temperament" (p. 17). Though the reader may be inclined to enquire how much of "a naturally Catholic temperament" will survive the departure of faith, hope and

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charity, still he will recognize in that terse judgment a truth which could not have been more succinctly presented. And the contrast between Campion and Persons is admirably drawn: "Persons was to live on; his destiny was to lead him through many by-ways; his work was to be multifarious, obscure, inconclusive, there were to be days of tumult and of impenetrable silence, ceaseless effort, partial victory, fame that was spread in doubtful accents. For Campion there was only glory; a name of triumph and pure light. But as the figure of Persons recedes from view down the gloomy corridor of the Escurial, it is Campion's rope that he wears, knotted about his waist" (pp. 150-151). Here we catch the authentic voice of that school of historiographers which is gaining for the Catholic cause a hearing among English-speaking non-Catholics.

Loyal Irishmen have long since forgiven Campion his *History of Ireland*, first-rate literature but not even second-rate history and pretty thoroughly disposed of by Keating in the following century, so they will not take amiss the suggestion that his oration *De Homine Academico*, another fruit of his Irish sojourn, might well be republished as a notable exposition of the educational ideals of its age. It is curious that Campion, whose position at Oxford was, as has been observed above, like that later occupied by Newman, was also like Newman concerned in a plan for providing Dublin with a university and that out of that connection grew a treatise on university training. In these days when "education" in the United States is assuming weird forms Campion's notions deserve conning by educators, while to historians they will reveal him as scholar and gentleman as well as saint.

EDWIN RYAN.

Roland Park, Baltimore.

The Four Last Things. By The Blessed Martyr Sir THOMAS MORE, Kt. Ed. by D. O'Connor. (London: Burns Oates and Washbourne, Ltd. 1935. Pp. vii, 84. 2/6.)

Saint John Fisher: The Earliest English Life. Ed. with an Introduction and Notes by PHILIP HUGHES. (London: Burns Oates and Washbourne, Ltd. 1935. Pp. vii, 192. 5/.)

All admirers of the two new English saints—and who does not admire and love them—will welcome the publication of these little volumes. The first is an unfinished treatise of St. Thomas More written in 1522 and first published in Rastell's edition of the works of the Saint in 1557. The editor tells us it has been reproduced from Rastell "with a few verbal alterations" (p. vii). In it the thorough acquaintance of this holy layman with both the Old and New Testament is manifest, and the deep piety of

the learned chancellor shows forth clearly in this treatise on the four last things—as he calls them: "death, doom, pain and joy" (p. 2). Unfinished as it is—for it does not go beyond a discussion of death and the effect that thought should have upon the capital sins of pride, envy, wrath, gluttony, sloth, and "covetise"—it furnishes the reader with much material for thought on these subjects. The little book will contribute its share to making the cult of the new Saint more popular.

The life of St. John Fisher is in some respects a primary source for the history of the great Bishop of Rochester. It was first published in 1655 by a certain Dr. Thomas Bailey who was not, however, its author. Father Hughes, in his careful introduction of 19 pages discusses the questions of authorship, possible date of composition, the sources used, etc. In his remarks on the authorship he outlines clearly the reasoning of scholars such as Father Van Ortroy, S. J., of the Bollandists, Father Bridgett, C. SS. R., and Professor Chambers, all specialists in the history of St. John Fisher. But the conclusion would seem to be that the question of authorship must remain in doubt. Father Hughes concludes his remarks on the date with the statement: "The work was a long time in preparation, but the bulk of it is later than 1567, much of it is later still and the final draft is not later than the closing months of 1576" (pp. 9-10). On the whole this *Life* follows the general outline of facts which we have come to associate with Fisher's career, but where the author—or authors—erred in dates or judgments, they have been corrected by Father Hughes. The latter bases his corrections largely upon the researches of Van Ortroy, Bridgett, and Chambers. It is interesting to find this 16th century book carrying the horrible story of Anne Boleyn's paternity which was current in a number of histories of the period for a considerable time (pp. 138-139). This volume is one which no student of St. John Fisher will want to miss, and we are indebted to Father Hughes for its excellent editing in modern dress with critical notes. The reviewer did not notice any typographical errors in either work.

JOHN TRACY ELLIS.

Sulpician Seminary, Washington, D. C.

Church and State in England in the XVIIIth Century. By NORMAN SYKES, M. A., D. Phil. (Cambridge: at the University Press; New York: The Macmillan Company. 1934. Pp. xi, 455. $7.00.)

This scholarly work is made up of the Birkhead Lectures in Ecclesiastical History delivered at Trinity College, Cambridge, 1931-1933. The author has thoroughly investigated the influence exerted upon eighteenth-century English life by the clergy of the Anglican Church. He makes an effort throughout the book to show the ramifications of clerical influence in every

phase of English activity. The activities of the bishops in Parliament is dealt with at length. The very definite connection between Church and State is made clear in every section of the volume.

Although the author is primarily concerned with eighteenth-century England, a generous treatment is given to the developments which led up to that century in the chapter: "From Restoration to Revolution." The very definite stand taken by prominent Anglicans against revolutionary movements prior to 1688 is made clear by several excerpts and examples. This position is then later cleverly contrasted with the utterances of those leaders in support of William, and therefore naturally in defense of force and revolution against James II. The author does not, however, take them severely to task for their inconsistency. He is inclined to feel that James could perhaps have avoided the loss of his throne had he definitely observed religious tolerance, or still better, neutrality. Various instances are cited which indicate the willingness of James to penalize officials because of their Anglican principles. The possibility that a Catholic monarch might have been able to serve as the Supreme Governor, although avoiding the rites of the Church of England, are seriously advanced, with the reasons for such a contention. The incident of the dismissal of Laurence Hyde, Earl of Rochester, from his position as treasurer because he refused to apostatise from Anglicanism is a case in point. The appointment of Massey, a Catholic layman, to the deanery of Christ Church, Oxford, is also mentioned as an incident which served to increase the dislike which many Englishmen had for the religion of James. The revolution against that monarch, according to Sykes, was more or less due to the religious activities of the king himself.

There is no attempt made to present England as being more religious than it actually was during the eighteenth century. The author is quite willing to admit in the chapter, "The Whole Duty of Man," that there was no cathedral building fervor evident in the England of that period. Many were the complaints made by the bishops because of the tendency of State and people to permit the churches which had been inherited from more religiously minded predecessors to fall into decay. As one of the bishops cleverly phrased it in 1751: ". . . one might observe a wonderful frugality in everything which has respect to religion, and extravagance in everything else." The ability of Sykes to present his thoughts effectively is also made clear by his remark relative to the same indifference toward the upkeep of the churches: "The age was satisfied generally if it could keep in decent repair the sacred fabrics inherited from the piety of the past." The lack of all artistic sense in the churches is made clear by the somewhat sarcastic observation: "For the interior adornment of churches the century had one sovereign agent, the whitewash, which in addition to its cheapness and appearance of cleanliness, possessed for that age a symbolic value as

typifying the dispersal of mysticism and obscurity by the penetration of the pure light of reason." Various appendices, a bibliography which unfortunately is not annotated, and a very detailed index, increase the value of this study of the relations of Church and State in eighteenth-century England. It is in every respect a decided contribution to our knowledge of that era.

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The Catholic Eastern Churches. By DONALD ATTWATER. [Religion and Culture Series.] (Milwaukee: Bruce Publishing Company. 1935. Pp. xv, 308.)

This is a work that will be welcomed by the Catholic who desires a better understanding of his brethren of different rites. Mr. Attwater divides his book into two parts: the first sums up the relative historic positions of Eastern and Western Christianity before and after the Great Schism; and in the second part, the author describes in some detail the particular Eastern rites in communion with Rome.

The historical part is enlightening and if it be found in places a bit too summary, one remembers that it is intended only as an introduction to the second part. In the closing pages of Chapter II there is an attempted psychological explanation of the distinction of rites in which we think the author has erred not only in practical application but in principle. He would have the fundamental distinction of rite depend upon the difference in character between Oriental and Occidental to such an extent that the Oriental who follows the Roman rite is an Oriental *manqué*. Now that is a term that one would hardly apply to Pope St. Agatho or Pope St. Zacharias, yet both were originally of the Greek rite and became, as Bishops of Rome, heads of the Latin rite. We believe that the distinction of rite has its fundament entirely in historic usage—a man is a Greek Catholic because his fathers before him were Greek Catholics, and not because of some peculiar racial characteristic that fits him for the Greek Catholic rite—and that the Latin rite is as much at home in the Levant or the Far Orient as is the Greek rite in Italy. Would the author propose the drawing up of a special Chinese rite for the Sino-Christians? He does not seem to find anything wrong in peoples as widely different in racial characteristics as the Greek of Athens and the Palestinian Arab of the Greek rite adhering to what is fundamentally the same rite. Certainly no such principle of distinction on racial grounds is recognized in the schismatic Eastern Church. The present writer has seen the liturgy celebrated according to the Greek rite by both Russians and Greeks on Mt. Athos, and that in Russian and Greek separately, and,

in one case, partly in Greek and partly in Russian. No one will deny the racial gulf that separates Slav and Hellene. "The Church, as Church," he says on page 19, "and especially the Holy See of Rome, has never lost sight of the fact that a particular law of an Eastern Christian is that he practises an Eastern rite; otherwise he is to that extent an oriental *manqué*." Not at all! The law of the Church is that a man stay in the rite in which he was born, unless he be legitimately transferred, and that law applies as well to Orientals born in the Latin rite as to those born in an Eastern rite. So, to the present writer, it was not exactly "an appalling sight to see little Syrian children marching through the streets, dressed in immaculate little French suits, each with a tricolour in his hand and singing 'Je suis chrétien,'" for I know that probably the ancestors of these children have been Latin Catholics since time immemorial, farther back, certainly, than this Latin Catholic reviewer can trace his ancestry, and that they speak and have spoken for ages as a second tongue, the language of the great Protector of Christians in the Orient. As to their being "orientals *manqués*," one who has lived among them will hardly doubt that for all the occasional Western dress and language, they are still as truly Orientals as are their compatriots of the Greek rite or even of the Moslem religion.

"The Oriental westernized," he says on page 19, "whether in ecclesiastical rite or in manners, can get to heaven all right, but surely when they get there they begin with shame (if there were shame in heaven) to take the lower place—below plain Harry Brown, below the Merioneth shepherd, below the illiterate Maronite peasant." One may surely quarrel with Mr. Attwater's theological conclusion drawn from liturgical premises. Particular *Westernized* Orientals may, I suppose, take a lower place than some "plain Harry Brown" but it will be on moral grounds and not liturgical. Will Mr. Attwater maintain that the native Latin Christians of Palestine, for example, are one whit inferior in piety, charity, and religious observance, to their brethren of the Oriental rites, or to Westerners of the Latin rite? Surely if they were not as capable of any degree of sanctity in one rite as in another, the wisdom of Rome had long ago removed these Arab speakers from the Latin to one of the Oriental rites.

With all respect to the recognized differences between English and American idiom, one would have desired a more careful editing of this book. There is a laxity at times in grammatical usage that is still appalling to some of us of the older generation. One can see instances in the citations given above. Less frequent use of oriental terms in describing the liturgical apparatus would have been desirable in a book intended for the laity. The lay reader will be lost among *anaphora*, *kotina*, and *urara*, unless he can remember on what previous page the terms have been explained. Perhaps a glossary of these terms at the end of the work could be added to future editions.

If we have dwelt critically upon certain points, it is solely in the hope that later editions of the work will take the points criticized into account. Here is a work that is almost a pioneer in its field in English, and its author explicitly states that it is not intended as anything other than a popular work, and in that it succeeds admirably. We wish it the widest circulation possible.

A. M. McLoughlin, O. P.

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Marie de L'Incarnation, Ursuline de Tours: Fondatrice des Ursulines de la Nouvelle France. Écrits Spirituels et Historiques. Publiés par Dom Claude Martin de la Congrégation de Saint-Maur. Réédités par Dom Albert Jamet de la Congrégation de France. Avec des Annotations critiques, des Pièces Documentaires et une Biographie Nouvelle. Tome III. (Paris: Desclée De Brouwer & Cie.; Québec: Action Sociale. 1935. Pp. 417.)

In beginning this reëdition of Marie de l'Incarnation, Dom Albert Jamet believed that she wrote about seven or eight thousand letters, but now after five years of additional research, he does not think it an exaggeration to say that their number must have been between twelve and thirteen thousand. In an absorbing introduction to the present volume Dom Jamet proposes certain theories for the loss of so many of the letters, and he discusses in detail the editions by Mère Marie's son, Dom Claude Martin, in 1681, and by Canon Richaudeau, in 1876. The Venerable Mother wrote to almost everyone who was anyone in the France of her day—according to Miss Repplier she was its most persuasive beggar—and Dom Jamet lists some formidable names.

This third volume contains the correspondence of the foundress and her friends while preparing for the mission to New France and during the first years of the apostolate. The majority of the letters before the departure are written by Mère Marie to her spiritual director, the Feuillant monk, Dom Raymond de St. Bernard. She meticulously describes her mystical experiences of this period; in one letter there is the first account (she has left us three) of her prophetic dream of December 1633. Dom Raymond sincerely intended to but never did embark for Canada—the good man was indeed one of her trials—and the Jesuits became the spiritual advisers of St. Angela's heroic daughter. Yet both Jesuits and Feuillants, declares Dom Jamet, assured themselves of her orthodoxy and abandoned her to grace.

The Teresa of the New World, as Bossuet called her, has written pages that seem to be bathed in the fountains of Divine Love. Her words are

as limpid as water and again as practical as a shopkeeper of Tours. "Her style," observes Abbé Brémond, "did not take the veil." For had she not as the Veuve Martin managed the establishment of her brother-in-law? The townspeople used to stop and look at the quiet young widow as she walked along the streets of that city which is in the garden of France and where she forsook her son to join the Ursulines. Naturally it was to this son that her most illumined letters are written. The seventeenth century has given us another Monica, another Augustine, but now the mother is greater than the son and the son is a mystic formed in his mother's school. The letters in this third volume are but a way of preparation for those of the later years when Claude had become the searcher of his mother's heart, he whom she saw always in God. "When I am at Matins in the evening," she writes from Quebec in September 1643, "I think that you are there also, for we come to choir about half past eight. And as we are five hours ahead of you, it seems as if we find ourselves together chanting the praises of God."

ALICE MCLARNEY.

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Los Jesuitas y la Cultura Rioplatense. By GUILLERMO FURLONG, S. J. (Montevideo: Impresores, Urta y Curbelo. 1933. Pp. 161.)

The labor in Hispanic American history of the Uruguayan Jesuit, Guillermo Furlong, is already a meritorious one. His published works to date include studies of many phases of the religious history of the Rio de la Plata region, notably the Argentine provinces and Uruguay. This latest contribution is by way of a synthesis, destined to inform the reader of the rôle of the Society of Jesus in the cultural development of Argentina, Uruguay, and Paraguay. Needless to say, no section of South America is richer in Jesuit tradition, nor is there any portion where the disciples of Loyola labored more diligently and effectively that in the vast territory embraced in the three present day la Plata republics.

Father Furlong describes his purpose as that of "describing the events and facts that go to make up the Jesuit contribution to the cultural life of these countries." It is decidedly not an attempt, in this limited space, to trace the entire civilizing influence of the order. The divisions selected by the author are in themselves illustrative of the manifold activities engaged in by the Jesuits during the long period of their missionary efforts in South America. Father Furlong summarizes briefly the Jesuit contribution to exploration, so vital for a knowledge of the slow conquest of the vast hinterland. From the time of their arrival at Tucuman, in 1585, one of their number, Alonso Barzana, set out for the region of the Río Bermejo and undertook among the Matarás Indians a

work of evangelization that won the admiration of his contemporaries. The labor of exploration in the still too little known Chaco territory was carried on by this same indefatigable Jesuit, in company with Francisco Angulo, a brother in religion. The upper reaches of Paraguay, and especially the Guayrá country, in the roaring wilderness of the far interior of the continent, did not constitute obstacles for the intrepid Jesuits. It would be impossible to enumerate the names of those who distinguished themselves in the service of religion and of knowledge. Certainly, of this numerous army of valiants, Tomás Fields and Ruiz de Montoya stand out with special brillance for their achievements and endurance.

The work of exploration was intimately linked with that of permanent colonization. We may suggest the extent and significance of this aspect by reference to the conclusion presented by Father Furlong, that "it is an unquestionable fact, historically verified, that the Jesuits were the great founders of cities and towns and those who contributed most to their progress and advancement from 1585 to 1767." This statement could be challenged with difficulty, as the panorama of Jesuit settlements suggests itself: the Paraguayan missions; Chiquitos; Mojos; Maynas and innumerable others. Town after town through continental Hispanic America owes its origin and early prosperity to the energy of the Society of Jesus. These preliminary accomplishments paved the way for the lasting triumphs of science and of learning. Father Furlong devotes illuminating and clear chapters to the Jesuits in the geography, cartography, ethnology and philology of the Rio de la Plata region. No less did the Jesuits contribute notably as historians, botanists, zoologists, mathematicians, astronomers and physicians. In the field of the fine arts their presence was felt to the lasting advantage of the states affected. Colonial Argentina and Uruguay owe them much as writers in prose and verse; as musicians and architects, as painters and sculptors. Side by side with these activities on behalf of pure culture, a vast service was performed in the organization and extension of colleges and schools. The impetus given the formation of libraries merits the gratitude of modern historiography to these faithful religious who preserved with understanding and sentiment the most enduring vestiges of their own missions and the circumstances that surrounded their establishment and development.

Chapter XX treats of the University of Córdoba, that great monument to Jesuit perserverance. This institution of learning was, to quote our author again, "the most eloquent expression of Jesuit culture during the colonial epoch." This assertion is substantiated by the quotation of Ramos Mejia, that the university founded by the Jesuits at Córdoba in 1614 was responsible for the crystallization of the Argentine national mentality. No greater achievement could be attributed to the Jesuit Society. Three final chapters deal with "Saints and Martyrs," the martyr-

ology of the Jesuits during their long dominance in southernmost South America: the Jesuits and Rosas, dictator of the Argentine, and finally the expulsion of the Jesuits, in 1767, the culmination of the incalculably significant participation of the Society in the evolution of colonial Hispanic America.

RICHARD PATTEE.

University of Puerto Rico.

Irish Swordsmen of France. By RICHARD HAYES. With a foreword by Rev. Patrick Browne, M. A., D. Sc. (Dublin: M. H. Gill and Son, Ltd. 1935. Pp. xix, 307.)

Soon after the historic "Flight of the Earls" (O'Neill of Tyrone and O'Donnell of Tyrconnell) in September of 1607, Irish soldiers discouraged by the outlook at home, but by no means renouncing Ireland's cause—rather hoping to serve it more efficiently—began to enlist in the armies of various foreign powers. During the seventeenth century every European power had its contingent of Irish troops and not a few Irish names began to figure on the roster of distinguished military leaders. It was in Spain that Irish hopes were centered at this period, and hence to the flag of Spain predominently these exiled soldiers flocked.

Nearly a century after the "Flight of the Earls," following another notable exodus of fighting Irishmen, the "Flight of the Wild Geese," the outlook, policy, and history of the Irish foreign legionaries underwent a change. The downfall of the Stuart cause in Ireland, foredoomed by the panicky flight of James II from the battle of the Boyne, and sealed by the surrender of Limerick, October 5, 1619, marks the beginning of this change. After the capitulation of the city to the Williamite forces, its Irish garrison 14,000 strong, entered in a body the service of France. At this period the prestige of Spain was waning, that of France mounting; it was in France moreover that the Stuarts had found refuge; and as long as a Stuart Pretender survived (Charles Edward, the Young Pretender, lived till 1788), the obstinate, misplaced, and unthanked devotion of the Irish for the Stuart cause knew no abatement. Henceforth then to France exclusively the soldier sons of Ireland repaired, and in such numbers that according to the Abbé MacGeoghgan's estimate, no less than 450,000 Irish soldiers died in the service of France within the 50 years following the Treaty of Limerick. An adequate historical record of this considerable Irish element in the armies of the European powers during the seventeenth and eighteenth centuries remains to be written; O'Callaghan's *Irish Brigade in the Service of France,* limited in scope, effusive in style, uncritical in method, hardly supplies the omission. Yet the

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interest taken in the fragmentary material appearing from time to time on some particular phase of the subject should augur favorable reception by the reading public of a competent and comprehensive history of the Irish foreign legion.

The "Irish Swordsmen of France" commemorated in Dr. Hayes' volume are six Irish officers of high rank and notable record in French military service at or about the Revolutionary period. Although the Irish foreign brigade never lacked at any time during its existence of over a century illustrious military leaders, the author concentrates on this particular period because, as he explains in the Introduction, his researches in connection with a previously published volume, *Ireland and Irishmen in the French Revolution*, resulted in the accumulation of more material than could be conveniently assimilated in that work, but too important to be cast aside; so he decided—and very judiciously too—to incorporate it in this series of brief biographies. He does not state, nor does it matter, his method or grounds of selection. These biographies were well worth writing. The worthies written about are: General Theobald Dillon, General James O'Moran, Colonel Arthur Dillon, General Charles Kilmaine, General Thomas Arthur Lally, and Colonel Richard Warren—an imposing galaxy of military men. In their collective biographies we have not only the record of their individual lives and achievements but a compendium of the general history of their period; for each one of them had no small personal share in major historical events of the time, and in fashioning and orientating the contemporary trend of affairs, in France especially, but also beyond her boundaries.

It is impossible to make here but slight individual references. So completely were the active years of these Irish swordsmen taken up with the various military enterprises of which the story looms large on the pages of contemporary history, that their life records seem to transcend the narrower, personal, biographical range, and to belong rather to the domain of general history. It is therefore a series of historical monographs, as well as a selection of biographical briefs, that Dr. Hayes has written. This impression is enhanced by the style of the narration which is in the objective, impartial, impersonal manner of historical exposition, neither eulogistic nor apologetic but purely declarative. This is not to say that the book is devoid of a copious supply of vivid picturesque, even poetic prose-writing, for whenever the subject warrants it the style rises to the occasion. The narrative of Colonel Arthur Dillon's life, especially, with its tragic end, is attuned to an exalted strain. Here is the unfolding of its last scene:

> The carts rumbled out of the great courtyard and started on their fatal journey. Seldom had they borne to the place of execution a more motley batch

of victims. Here was Grammont, once a stage comedian, later an assassin of September—he had flung brutal jibes at Marie Antoinette as she passed on her sad journey to the scaffold. Above the noise of the tumbrils he could be heard quarrelling with and cursing his son, who was doomed to die with him. Here was Gobel, the 'constitutional' bishop of Paris, who, a few months before, had publicly abjured his sacred calling by trampling on his crozier. Now penitent, however, with eyes lowered, his lips moving rapidly as he recited the prayers for the dying—'Vive Jésus Christ!' were his last words as the fatal blade descended on his neck. Here, too was the nun who had left her convent to marry the ruffian Herbert; and here was Chaumette, a criminal adventurer flung up from the depths by the Revolution. One by one they ascended the platform and disappeared. Arthur Dillon was the last to die. The gallant soldier faced the end with a gay courage, his careless mien, we are told, hushing into silence the howling mob.

A life-long devotion to France availed nought against the suspicion of being an aristocrat and a royalist. Under the same suspicion, his kinsman, Theobald Dillon, fell a victim to the blind fury of a revolutionary mob. It was also the crime which brought O'Moran and Lally to the guillotine; a fate which Kilmaine escaped only because of the sudden fall of Robespierre.

In the biographies we come in touch with the American War of Independence. It became traditional with the Irish Brigade to claim assignment to the front line of battle, whenever and wherever France was at war with England. O'Moran, Kilmaine, and both the Dillons, therefore, led their forces in America's fight for freedom. These same four officers held high rank in the war of Revolutionary France against the allied European Powers—Theobald Dillon and Kilmaine as Generals of Division in the Army of the North, Arthur Dillon as Commander of the Northern Frontier, and General O'Moran as Commander-in-Chief of the French armies in Flanders. General Lally led the attempt to capture some of the English possessions in India; the treachery and rancorous jealousy of rivals caused its failure, and sealed Lally's doom. Colonel Warren's sword, life and fortunes were consecrated to the ill-starred Stuart cause, the history of which, and in particular, that of Charles Edward, the Young Pretender, is substantially related in the story of Warren's adventurous life.

The most illustrious, however, of the Franco-Irish soldiers who rose to fame toward the end of the eighteenth century, was Charles Jennings Kilmaine. Of the lives depicted his is the most varied, vigorous, and interesting, although he died at the comparatively early age of forty-eight, in 1799. After returning to France from the American War he rose rapidly to high military rank and fame, becoming commander-in-chief of the revolutionary armies in the field in 1793. When Napoleon

invaded Italy in 1796, he appointed Kilmaine leader of his advance guard and head of the cavalry forces. In quick succession he filled the posts of chief of staff, commander of Northern Italy, commander-in-chief of the army of Italy (after Bonaparte's return to Paris), and commander-in-chief of the most formidable armament ever mobilised for the invasion of the British Isles, after Napoleon in 1798 had arbitrarily countermanded the project to take the road to the glamorous East, which as he himself acknowledged when reflection came too late, proved to be the first stage on the road to Waterloo. In 1799 Kilmaine was appointed commander of the army of Switzerland, but a grave illness before the year came to an end compelled the great Irish soldier to resign his command and retire from all active duties. He died at his home in Paris on the 11th of December, 1799.

It often happens that when one comes on a familiar landscape by a new or unusual approach, the eye is agreeably surprised by the unexpectedly strange and novel aspect presented to it, and the attention instantly captured by a number of remarkable features never before noticed or suspected. Just so with Dr. Hayes' book: matters of general history naturally constitute a generous portion of its contents. Such reading-matter ordinarily must pall on the taste of discriminating and experienced readers, for it has been part of their mental pabulum ever since first conned over in their school textbooks of history; it has become trite and stale; in St. Augustine's phrase, *assuetudine vilescit*. But these commonplaces of general history when approached, under the author's guidance, by the avenue of biography and surveyed from a biographical viewpoint, appear in a new light, present new facts, and awake new interest. One source of great pleasure and profit in store for readers of this book comes thus from the curious, arresting, and interesting sidelights biography casts on general history. It may be said that the book is supplementary to the scant, monotonously depressing, and sadly neglected history of eighteenth-century Ireland.

The volume is embellished by half-a-dozen photographic reproductions of contemporary portraits, a frontispiece in colors showing Irish soldiers in uniform, and a facsimile letter of Wolfe Tone to his wife dated "Brest, 27 Thermidor, An I."

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Biografía del Dictador García Moreno. By ROBERTO AGRAMONTE. (La Havana, Cuba: Cultural, S. A. 1935. Pp. 277.)

There has been a great need for something in the way of a definitive and authoritative biographical study of the Ecuadorian clerical dictator Gabriel

García Moreno. If he were merely another militarist or civil dictator with a given number of years of personal domination to his credit, there would be no purpose in emphasizing the importance and significance of a biography. García Moreno is the prototype of the clerical executive, the laboratory specimen that can make possible an adequate treatment of the vexed problem of anti-clericalism in Hispanic America. The question is, of course, continental in scope, and Ecuador is merely the limited stage. In large measure what can be affirmed in the particular case can be employed as a generalization. The problem is merely focused more intensely and more violently in Ecuador than elsewhere. Its manifestations and tendencies are quite similar to those that characterize Hispanic America as a whole. For this reason, primarily, since his biography must of necessity be the story of an entire evolution, any new contribution deserves consideration.

There is no dearth of material on Gabriel García Moreno. The stream has been fairly steady in various modern languages, for the complex personality of the Ecuadorian president has tempted numerous pens. Most of these studies are unsatisfactory. There is the sensation that administrative decrees and presidential proclamations do no more than scratch the surface and the causes that underlie it all, the motives that explain his regime and policy pass unanalyzed. Panegyric or diatribe are the viewpoints usually found with either fulsome praise that is obviously unbalanced or scathing condemnation that is equally unbalanced and unconvincing. We need mention only a few of the standard biographies that sin on one or the other score. The French cleric, P. A. Berthe, wrote the one biography of García Moreno that attained anything like popularity and which was translated into Spanish. Carried away by an intense admiration for the Ecuadorian chieftain and convinced that liberalism as such is lacking entirely in reason or in justice, this apologist of García Moreno gives us a highly colored and extremely personal defense of the hero. This two-volume work gave rise to numerous contributions based on it. The epoch in which he lived and the atmosphere in which he moved was charged with animosity and passion. The vitriolic pen of Juan Montalvo, the arch liberal of nineteenth-century Ecuador, was turned against García Moreno. This famous and long enduring polemic produced a number of excellent literary pieces, but a great deal of bad history. Two generations have passed since García Moreno fell victim to the assassins in 1876, and the definitive study of his life and works is still awaited. Roberto Agramonte undertakes to give this picture in clear, scientific terms, with no thesis to establish and no accusations to clear. The result is worthwhile.

Dr. Agramonte is brilliantly equipped for his task. Scarcely thirty years of age and professor of psychology at the University of La Habana,

he has had a distinguished career in letters and in research. Ecuadorian affairs led him to fruitful investigations of the work of Juan Montalvo, and by the logic of things to a study of García Moreno who so dominated the third quarter of the last century. These two titans complement each other and in a sense give unity and entirety to the Ecuadorian scene. This biography of García Moreno is much more than a chronology. We must expect from a professor of psychology much about complexes, reactions, sublimation and the like. The sub-title of the volume indicates this purpose. It reads, *Estudio Psicopatológico e Histórico*, so that it is to be objective history wedded to psychoanalysis. The result is undoubtedly curious. No trait or characteristic of García Moreno escapes the observant eye of his biographer. His family connections, early habits, inheritance and condition of life are submitted to an intense scrutiny. The dictatorship, to Dr. Agramonte, is the culmination of a spiritual and psychological process rather than the mere accident of political fortune. A morbid temperament, a sensitivity that leads to rashness and to extremism and a marked tendency toward self discipline and harshness reveal in part the temperamental makeup of the future dictator.

The opinions of Dr. Agramonte are uniformly unfavorable to García Moreno. He looks upon him as a political delinquent, whose sense of collective morality has been stunted. This warping and perversion manifest themselves in strange and exotic ways. His regime is perversity made tyranny. There is no dogmatizing in this biography. Dr. Agramonte makes no pretence at judging or even evaluating. There is much of the atmosphere of dissection and the results are merely the cataloguing of the evidence obtained. The religiousness or religiosity of García Moreno has been one of the thorniest problems connected with the study of his era. His personal life was pervaded by a devotion to the Catholic Church. His intense sentiments of attachment to the precepts of the Church gave rise to an infinite number of efforts to extend the same spirit to the nation at large. This personal piety and devotion that bordered on fanaticism had led to various attempts at interpretation. Juan Montalvo believed him to be a simple fanatic, while a contemporary Ecuadorian historian and writer of undoubted talent, Dr. Roberto Andrade, one of the conspirators against him in 1876, believes that his religious devotion was more apparent than real and the work of deliberate calculation. The problem defies solution in reality, for it is far too subjective for the historian and perhaps too intricate for the psychologist who must reach reasoned conclusions on evidence that by the nature of the case is largely documentary and objective.

This biography has one outstanding value. It focuses attention on phases of the dictatorial mind that is absolutely necessary in the case of that peculiar Hispanic American phenomenon, the *caudillo*, or the per-

sonal dictator. The book is utterly serious, heavily documented, rich in illustrations and facsimiles and much too overburdened with technical terminology. It is excellently printed and edited.

RICHARD PATTEE

University of Puerto Rico.

John England, Bishop of Charleston: the Apostle to Democracy. By JOSEPH L. O'BRIEN, M. A., S. T. D. (New York: The Edward O'Toole Co., Inc. 1934. Pp. xi, 222.)

Monsignor O'Brien is the rector of the Bishop England High School (Charleston, S. C.), which he founded in 1915. It is an institution which carries on "the educational tradition set in motion by Bishop England over a century ago," when in the first year of his episcopal labors he established the Philosophical and Classical Institute. The author's intimate knowledge of the life of his predecessor in the field of education as well as his reverence for the virtues shown in that life have enabled him to write an intimate and satisfactory narrative.

In 1927, in his *Life and Times of John England* (1786-1842), Peter Guilday reawakened the memory of the great prelate, who was not only the outstanding Catholic churchman of his day, but a patriot and defender of democracy as well. Previous to 1927, only two, and these rather negligible, accounts had appeared, both originally written a short time after the bishop's death and several times since reprinted. No new interpretation was intended by Dr. O'Brien, but the method and make-up of his book tend to emphasize the chief points of England's character and achievements and to make them more widely known. The Foreword, written by Dr. Guilday, states that "the daily round of clerical duties, the defense of the Faith from the attacks of those who either hated, misunderstood or feared the Church, the pathetic struggles to keep abreast of this tide of opposition, the indomitable courage Charleston's first Catholic bishop showed in every emergency—these, with many other aspects of John England's life and labors, are the theme of this well-written book." In pursuing this theme Monsignor O'Brien has given us an accurate as well as a popular recital. The important side of England's character indicated in the sub-title, *The Apostle to Democracy,* is admirably treated.

The narrative is not simply chronological, nor was it intended to be complete and exhaustive. Various events and writings were carefully selected and grouped under eleven general headings with suggestive titles: "The Patriot Priest," "The Missionary Bishop," "The Teacher," "The Journalist," "The Defender of the Faith," and so on. Of these

eleven chapters five deal with Dr. England's work as editor of the *United States Catholic Miscellany.* They are full of interest and no one will read them without admiring the man, his courage, his keen analysis of the sources of prejudice, and the learning and genius which enabled him to answer all objections.

Dr. O'Brien shows a mastery of his subject, acquired by his own researches as well as by the works of others. He tells us that in the execution of his task, he received invaluable assistance from the previous work of Dr. Guilday and from O'Connell's *Catholicity in the Carolinas and Georgia,* for personal reminiscences, background and local color. But the story itself has been largely constructed from the materials found in the *United States Catholic Miscellany,* the pioneer Catholic weekly, first published by England in 1822, and in the edition of his works by Bishop Reynolds (5 volumes, Baltimore, 1849). A list of the three editions of England's works and a chronological list of his writings arranged by the editors of the 1849 edition are printed at the end of the volume. Other contemporary sources were used, among them various periodicals from which the author quotes frequently. In fact, Dr. O'Brien has been very unobtrusive, allowing the bishop, his friends and his adversaries to speak for themselves, confining himself to the task of linking their words together in an easy artistic narrative. Over half the volume consists of these direct quotations. They are seldom exactly identified nor does the nature of the work seem to demand that they should have been. A brief index adds to the usefulness of the volume.

ROBERT GORMAN.

The Catholic University of America.

Leo XIII Italy and France. By EDUARDO SODERINI. Translated by Barbara Barclay Carter, Lic.-ès-Lettres (Paris). (London: Burns Oates & Washbourne Ltd. 1935. Pp. ix, 275. 15/.)

To the student interested in the contemporary struggle of the Catholic Church to maintain its rights against the tendencies of the totalitarian state the reviewer would recommend this volume as providing an instructive discussion of the late 19th century phase of the Church-State contest in Italy and in France. A review of the translation of the first volume of this three volume work by Count Soderini on the pontificate of Pope Leo XIII appeared in the January, 1936, issue of this journal (XXI, 461-464). There the present writer offered a criticism of the translator for the omission of so many documentary references and explanatory footnotes from the original Italian edition. It is unnecessary to labor the point again except to say that the second volume does not offend so much in that regard as the first. In the present volume Count

Soderini deals with the relations of Leo XIII to the new united Italy and republican France from the year of his accession in 1878 to his death in 1903. It is divided into two almost equal parts, Part I on the "Relations with Italy" (120 pp.) and Part II on the "Relations with France" (152 pp.).

In the section devoted to Italy the reader is presented with a clear and interesting narrative of the difficulties which Pope Leo had to face during most of his pontificate with the gradual development of anti-clerical policies on the part of the government during the last two decades of the 19th century, such as the decree against religious instruction in the primary schools in 1888 (p. 80), the secularization of charitable institutions (p. 90), the power of the Masonic lodges in the government and Leo XIII's forceful attack upon them in 1892 (p. 102). Count Soderini gives a characterization of Francesco Crispi, who was Prime Minister at a time when a large share of the most objectionable anti-clerical legislation was enacted, that is a fine illustration of the author's fairness of treatment of both men and issues (pp. 70-72).

The section describing Leo's dealings with the Third Republic in France is equally satisfactory, and it must be recalled that here Soderini's task was more difficult because of the baffling shifts and *volte-face* tactics of the numerous ministries. Here again the author is honest and fair in the spirit in which his friend, Pope Leo, would wish him to be. He does not hesitate to criticize the papal nuncio, Mgr. Meglia, who represented the Holy See at Paris in the early days of Leo's reign, for his lack of energy which was sorely needed in that year 1878; in the same manner does he extol the talents of Meglia's successor, Cardinal Czacki, as a diplomat equal to the Paris assignment (p. 143 ff.). The reader is given here an opportunity to observe the slowly mounting tide of anti-clericalism in France after 1878 which blocked the rights of the Church and the Holy See in first one avenue and then another, and which finally culminated in the Combes legislation of 1904, the year following Leo XIII's death.

This volume of the work is provided with eight illustrations of the leading figures in the struggle between the Church in both Italy and France, and a slender index. It is to be hoped that the translator will include Count Soderini's bibliography in her translation of the final volume of this work. The reviewer noted one statement that is open to qualification: it is doubtful if there would be agreement generally with Soderini when he says that the privilege of exemption from episcopal authority enjoyed by the great religious orders is, "so to say, the *sine qua non* of their existence" (p. 270). Quite a number of misprints have crept into the book, the most important of which are the following: in

the 6th line from the top (p. 119) evidently "twenty" is meant instead of "thirty," for Leo XIII reigned only 25 years not "thirty and more"; the Lateran treaties with Italy came "twenty-six" years after Leo's death, not "twenty" (p. 120); and the pronoun "it" should be substituted for "he" in the 15th line from the bottom (p. 271) since it refers to the Holy See.

JOHN TRACY ELLIS.

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Sainte Genevieve, The Story of Missouri's Oldest Settlement. By FRANCIS J. YEALY, S. J., Ph. D. (Cantab.) (Sainte Genevieve, Mo.: The Bicentennial Historical Committee. 1935. Pp. ii, 150. $1.25.)

This little book has a flavor of its own. It is written with sincere admiration for the little community which after two hundred years still retains some of the traditional spirit that presided over its origins. Passing references to the settlement found in numerous historians have been diligently gathered, put into coherent form and chronological sequence. The religious history of Sainte Genevieve is, relatively speaking, fully set forth, but the author does not lose sight of the other factors in the development of the community he is studying: economic conditions, customs of the people, and a chapter on education result in a pleasant blend of religious and secular history. The difficulty that besets the chronicler of communal history has been dexterously avoided. Thus we find more than a collection of names which, catalogue-like, appeals only to the specialist or to the denizens of the town itself. The author has succeeded in weaving into the warp and woof of general history the slender threads of communal history. The successive transfers to the United States, or to Spain after the epic struggle between England and France are briefly recalled. Earlier still, as a background, is a clear résumé of the era of discovery and explorations. In this connection it is refreshing to note that Father Yealy, unhampered by the hair-splitting distinctions of chicaners, follows the foremost authorities on Mississippi Valley history who have no axe to grind, and does not hesitate to call the Jolliet-Marquette expedition a discovery. The author's admiration for his subject does not, however, blind him to the shortcomings of the people of Sainte Genevieve. These men and women were human, and their occasional lapses from Catholic standards may well have been due to the scarcity of spiritual guides during the colonial days. As is noted, it would be unfair to hold to account the whole population for the misdeeds of a handful of wood-rangers and desperadoes.

The book published under the auspices of the Bicentennial Historical

Committee implies that the committee takes the traditional date, 1735, as that of the foundation of Sainte Genevieve. Father Yealy has brought together nearly all the evidence found in printed sources dealing with his subject. A brief consideration of this evidence leads to the conclusion that a nearer approximation than the traditional date in hardly possible, much less would one be justified in placing the foundation earlier. Whatever doubt the Homann's map of 1720 might have created, is removed when we recall that it is merely a copy of the Delisle's map of 1718, in which it is clear that there is "no settlement almost opposite Kaskaskia, nearer the Mississippi than the Saline." It seems somewhat arbitrary to consider the period after the "3 (3.)" in the 1755 map as an abbreviation for 30 or 33. This would give 1725 or 1722. Is it not rather strange that there is not a single mention to this settlement in the official correspondence? Penicaut can be unscrupulously discarded; and Dartaguette who, in April 1723, describes at length the Saline and the manner of making salt, has not a word about a settlement between the Saline and the Mississippi. One witness, Father Watrin, gives the date as 1749. Father Yealy suggests a lapse of memory on the part of the Jesuit missionary, and this explanation is at least plausible. However, in other passages of the *Banishment*, where Father Watrin's statements can be checked on independent evidence, one finds the Jesuit singularly accurate. Moreover, this missionary arrived in the Illinois country not in 1747, but between 1733 and 1735, the latter being the very year usually given as that of the foundation of Sainte Genevieve. This date is deduced from a sentence in Pittman's *Present State*. He says: "the first settlers of this village [Sainte Genevieve] removed from Cascasquias about 28 years ago." We do not know whether Pittman means that 28 years had elapsed in 1767 or in 1763. In the first case the Englishman whose knowledge of French, according to Dabbadie, left somewhat to be desired, might have understood *vingt-huit* instead of *dix-huit*, and the soldier would thus be in perfect agreement with the missionary. The reviewer does not set great store on this surmise: it is given as an illustration of the method followed by the "may," "might," or "must" schools of historians. As a matter of fact there is evidence to show that Pittman understood rightly; unless Sterling got his information from the English Captain, which is also plausible or possible. Sterling wrote to Gage on December 5th, 1765: "And they have another settlement opposite to Caskaskias, which has been settled Thirty Years ago, called St. Genevieve." Father Yealy's strong positive argument for placing the date even earlier than 1735, is the letter of M. Mercier, the Cahokia missionary. "This testimony," he says, "seems to me to outweigh the statements to the contrary which we have noticed." But is it certain that the Saint Joachim parish referred to in the letter of M. Mercier is the community which *later* became Sainte Genevieve? It

is added that "there can be no doubt that it [Saint Joachim parish] was in existence as early as 1732, not merely as a cluster of cabins, but as a settlement of sufficient size to have a name and to be called in a broad sense a parish." This is contradicted by positive evidence, namely by the official census of January 1732. After the retrocession of the colony to the King of France, the officials in New Orleans were ordered to take the census of Louisiana. This census was sent to Paris by Perier and Salmon, then Governor and Commissaire ordonnateur respectively. The following settlements of the Illinois country are listed, together with the number of inhabitants, men, women and children; slaves, black and red; cattle and cultivated land: *La Prairie du fort de Chartres des Illinois*; *Cascassias*, *Cahokias*, and *Concession de Renault*; for the latter 12 men, 3 women and 17 children. It would seem that until further evidence be found, the exact date of the foundation of Sainte Genevieve can not be ascertained. All that can be said is that it took place sometime between 1735 and 1750.

JEAN DELANGLEZ, S. J.

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The Spanish Conquistadores. By F. A. KIRKPATRICK, M. A., F. R. H. S. (London: A. & C. Black, Ltd. 1934. Pp. 356. $5.00.)

This is an exceedingly delightful book, manifesting throughout a mastery of the subject, a keen discrimination of conflicting issues, and a fine appreciation of relative values. It is a series of attractively executed pen-pictures, sketching the career of the Spanish discoverers and explorers in the New World from 1492 to the middle of the sixteenth century. The story is told in a manner that evinces intimate acquaintance with the voluminous literature bearing on it, while characters and events are interpreted as only he can interpret them who has divested himself of traditional bias. Only sound historical scholarship can produce a book like the one Mr. Kirkpatrick has produced.

Thus, for instance, the first arrival of Columbus at La Rabida is correctly placed, according to the best sources, in the year 1484 and the mistake of confusing Juan Perez with Antonio de Marchena is carefully avoided. Speaking of Balboa, the author judiciously reminds the reader that "Burning, mutilation, quartering, flogging to death—all in public—were familiar punishments in Europe" (p. 52). Again we read: "Cortes, although he sincerely disliked slaughter and destruction, did not shrink from them when they seemed necessary in so sacred a cause" as "the subjugation of the heathen and the spread of Christianity" (p. 75). In the case of Atahualpa it is important to note and Mr. Kirkpatrick is careful to write: "Pizarro refused to believe such unwelcome news, but it was true: the men [of Atahualpa] guarding Huascar had killed him;

and no one doubted that Atahualpa had sent orders for the deed, lest the rightful monarch [Huascar] should seize the opportunity to recover his throne" [usurped by Atahualpa] (p. 161). Relating how Holguin treacherously outwitted Diego Almagro, the author notes: "It is evident that the Conquistadores, callous as they were to the sufferings of Indians, were not very tender to one another" (p. 250, note).

The last chapter, a summary on "Spain the Precursor," is a splendid appreciation of the Spanish conquest, specifically on the methods employed and the results obtained. It is based on a contrast, obvious enough but not often stressed, between "the work of the Spaniards in America" and "the later work of the English farther north" (p. 345). For instance, ". . . the two movements [Spanish and English] differed in the world which they brought with them; they differed still more in the world which they found: the English found no Mexico, no Peru, no Bogotá" (p. 346).

In short, *The Spanish Conquistadores* is a fine achievement of sound historical scholarship and a valuable contribution to the series known as "The Pioneer Histories." It should be made available to all students of Hispanic American history.

FRANCIS BORGIA STECK.

The Catholic University of America.

The Background of the Revolution for Mexican Independence. By LILLIAN ESTELLE FISHER, Ph. D. (Boston: The Christopher Publishing House. 1934. Pp. 512. $4.00.)

It is by no means easy to estimate adequately, either in the relative importance of its fundamental causes or in the complicated intermixture of its aims and aspirations, Mexico's rebellion against Spain that resulted in the establishment of Mexico as an independent commonwealth. Much like the rebellion of the North American English colonies in '76, that of the Spanish colonies, including Mexico, a generation later, was fundamentally far more the final phase of a social evolution than the sudden expression of a political revolution. Had Canada at the time been still a French colony, the same would most probably have occurred there that occurred in the English and Spanish colonies. Socially and economically the colonies had attained their majority, while at the same time the air was charged with political ideas hostile to monarchical government. Nothing, then, in the process of evolution was more natural than that the colonies should be eager to break with their respective mother country and try out the new ideas of government. This constitutes the fundamental cause of the so-called revolution also in Mexico; whereas those unfolded in the volume under review might more accurately be classified under remote and proximate causes.

The chief merit of Miss Fisher's volume lies in the wealth of facts and figures delineating conditions as they were obtained specifically in Mexico on the eve of the upheaval. They are gathered in large measure from manuscript sources and are grouped under the following chapter heads: "Social Conditions," "The Intellectual Background," "Economic Aspects" (three chapters: commerce, industry, finance), "The Church," "Political Administration" (two chapters), "Foreign Influences," and "Influence of Events in Spain." The "Conclusion" summarizes the causes into a well-written composite picture. Teachers and students will be grateful especially for the rich bibliography (pp. 425-462) which lists chronologically the manuscripts cited in the volume together with printed documents and secondary sources.

While admiring the indefatigable zeal of the author in gathering and assorting the data, the critical reader cannot escape the impression that the presentation of the data and the unfolding of the story as a whole were done hastily. This will account for the fact that very often a statement is either too sweeping or insufficiently modified as to place and time or contradictory to other statements in the volume. Too sweeping, for instance, is the statement: ". . . the caciques were the only persons in the Indian towns who spoke Spanish, they were quite as ignorant as their wards, whom they were interested in keeping in the most profound ignorance" (p. 45). Or this: "At first the *conquistadores* were more interested in their immediate personal wants than in the general social welfare" (p. 57). We are told that the Indians "remained as thoroughly pagan as before, for the priests did not realize the strength of tradition in the savage mind" (p. 43), then later the author quotes at length and with seeming approval the testimony of Buffon which asserts just the opposite (p. 240). "Literary writers for the eighteenth century," we read, "as a rule, did not surpass those of the seventeenth century, but a few names stand out above the rest" (p. 67). This conflicts with an earlier statement to the effect that in "the stereotyped instruction in the schools . . . religious education was overemphasized, to the exclusion of the scientific viewpoint and the critical spirit, which were not very evident until the latter part of the eighteenth century" (p. 58). The author very appropriately cites the privileges accorded the Indians by the Spanish Crown and then in the same breath most inappropriately refers to the beneficiaries of these privileges as "the unlucky natives" (p. 43). If "social and intellectual matters followed the traditional Spanish course and remained unprogressive," then it is scarcely correct to say that "Spanish-American culture was nevertheless a potent factor in the development of the colonies, it was always advancing, it did not fall short of culture in any other colonial area, and intellectual conditions helped to prepare the way for the independence movement" (p. 58). The author speaks of

"the narrow path of orthodoxy" (p. 68). More correct would be to say the *straight* and *direct* path of orthodoxy. Utterly untenable is the statement that the missionaries "attacked their [the Indians'] ancient religious traditions, which had served them well" (p. 258). Neither is it true that the missionaries employed methods "which only made him [the Indian] more resistant and reserved" (p. 258). In both cases the records tell a different story. If "for the first time in the latter eighteenth century there were many complaints about the payment of dues and innumerable were the requests to be relieved from them" (p. 214), then in this respect conditions could not have been so bad at an earlier date. Rivera, quoted by the author elsewhere (p. 233), was right. Certainly, the testimony of Benitos (p. 224) is too sweeping; it described merely the local conditions with which he happened to be acquainted. If the official declarations of the three bishops (of Michoacan, of Guadalajara, and of Nuevo Leon), cited by the author (pp. 233-244) prove anything, they prove that conditions among the clergy were not so bad as the instances of individual clergymen, cited earlier in the chapter, would lead one to believe. Such single instances may be striking, but by no means typical; and it is the latter that count in a study of this kind. It is particularly in chapters I, II, and VI where the present reviewer found the most statements to which he must object, while the best chapter to his mind is the one on "Foreign Influences." In short, while the author is evidently well acquainted with the state of affairs in Mexico during the twenty odd years immediately preceding its independence, regarding the history of the three centuries of the colonial epoch she seems to lack the requisite knowledge for a comprehensive and correct estimate of the causes that brought on the revolution in Mexico in the early nineteenth century.

FRANCIS BORGIA STECK, O. F. M.
The Catholic University of America.

Religion and the Modern State. By CHRISTOPHER DAWSON. (New York: Sheed and Ward, Inc. 1935. Pp. xxii, 154. $2.00.)

The thesis of this little volume is that the old conceptions of the relation between Church and State are no longer relevant to the present situation; for liberalism is dead or dying and the modern state is claiming the right to dominate "the whole life of society and of the individual." In the defense and illustration of this position, the author discusses dictatorship, western democracy, religion in the new State, Christianity and Communism, religion and politics, the religious solution and Catholic doctrine of the State. Not in Fascism or Communism does the author find the most typical and suggestive of the new political trends,

but in the type of national dictatorship now established in Turkey. His observations in support of this contention are interesting and persuasive.

The new State, he contends, may be regarded either as the culmination of the process of secularization or as the result of "a spiritual reaction against the materialism of nineteenth century bourgeois society." It threatens the freedom of the Church because "it claims the whole of life and thus becomes a competitor with the Church on its own ground." What Christians have to meet in the new State is not the danger of violent persecution, but the crushing out of religion from modern life by the sheer weight of a State-inspired public opinion and by the mass organization of society on a purely secular basis. We are at the end of the age, at a turning point in world history which will alter the whole character of civilization by a change in its fundamental direction; hence the social mission of Christians is to be the pioneer in the movement for a new and better civilization.

JOHN A. RYAN.

The Catholic University of America.

Four Independents. By DANIEL SARGENT. (New York: Sheed and Ward. 1935. Pp. 243. $2.00.)

The President of the American Catholic Historical Association, in a brilliant study of four divergent but equally representative types of genius, bears witness to the catholicity of the Catholic Church. Charles Péguy, Paul Claudel, Gerard Manley Hopkins, and Orestes Augustus Brownson are such distinctive personalities that only the Church which has been falsely accused of repressing individualism could consistently harbor all four: the three whose problems have been solved forever and the one who, happily for us, remains in the midst of the warfare which is the Christian's life on earth.

Two of the studies are of Frenchmen, unlike in temperament and aims, alike in independence and in the possession of rare poetic gifts. Péguy, responsive to the lure of various philosophies, was illogical in the manner of his service to each: "he was always out of step." Only in his poetry, of which Mr. Sargent gives excellent examples, did he reveal a steadfast strain of aspiring devotion to the power of a supernatural creed.

Paul Claudel passed through a period of atheism, but faith repossessed his soul with almost miraculous suddenness during a Christmas vespers at Notre Dame. His troubles did not vanish with this reassertion of belief, and it was by no easy path that he at last achieved the freedom which is in the service of God. His poetry reflected the change of mood from struggle to exultation. Many critics have been inordinately pre-occupied

with his scorn of traditional literary forms. "Claudel," writes Mr. Sargent, "is not in any sense a rebel Catholic, but he is a Catholic rebel, and the rebels leave him because he is a Catholic and the Catholics leave him because he is a rebel."

Father Hopkins, in whose even more unconventional poetry there has been a recent revival of interest, is perhaps the most provocative of this absorbing quartette. Beginning his career as something of an eccentric and an aesthete, he died a disciplined soldier in the Company of Jesus and a really robust poet. A certain obscurity and economy of expression delayed recognition of his worth—just as well, perhaps, for "celebrity might have spoiled Hopkins the Jesuit." Years later Robert Bridges brought his work to the attention of an appreciative public.

This delightful portrait gallery ends with a picture of our own New England philosopher and journalist, Orestes Brownson. Passing through successive religious allegiances and finding each unsatisfying to his soul, he finally entered the Church and achieved at last a sense of certainty and peace. But his independence antagonized many fellow Catholics whose background or viewpoint he could not share. In the end, the still struggling young Church in America profited greatly from his prodigious Yankee industry and his tenacious Yankee zeal. The *Quarterly* which he made famous won for itself an enviable place in the history of Catholic journalism.

GEORGIANA MCENTEE.

Hunter College, New York City.

Chaplain Duffy of the Sixty-Ninth Regiment, New York. By ELLA M. E. FLICK. Foreword by the Most Rev. John J. Mitty, D. D., Archbishop of San Francisco. (Philadelphia: The Dolphin Press. 1935. Pp. xii, 203. $2.00.)

Among my books are two that are especially treasured: the one a gift from Maurice Francis Egan, the other a copy of Browning's poems inscribed, "Leo F. Stock from F. P. D. *Ne tam datum amantis consideres, quam dantis amorem.* De Imit. Xti., Lib. III." I mention these two, for memory carries me back to the Catholic University in 1896 when I first met Father Duffy in Dr. Egan's seminar. Those who knew Dr. Egan, Father Duffy, and Dr. James Fox (then also a student) will envy me the glorious hours of that class. The University family then was small, but in this restriction of numbers lay precious opportunities for the inspiring influence of rare spirits. I saw much of Father Duffy in those days. Once we met on the same programme, given in honor of the silver jubilee of the rector, Dr. Conaty, Father Duffy to speak for the clerical students, I to

voice the congratulations of the lay students. Correspondence followed our parting, but alas! in the course of my subsequent wanderings his letters were lost. Occasionally we met by chance, at which times he spoke wistfully of University days. During his presidency of the Catholic Summer School I gave two courses of lectures at Cliff Haven. No honorarium could have equalled the reward that came from those two weeks at table with my old friend. He seemed less buoyant, more serious, but the incomparable gift of wit and story was still his. "It is too bad," he once said during dinner, "that in the course of evolution men have lost their tails because of which loss they could now conceal their real feelings. Can't you imagine a good priest politely spurning ecclesiastical preferment, all the time his tail thumping the floor in contradictory gratification!"

I should probably not have turned a review into this channel had not Miss Flick's book portrayed so vividly the spirit and character of the man. For those who knew him she has made him live again; she has adequately interpreted his magnetic personality to those who knew him only through his name and reputation.

His contemporaries at the University will wish that that chapter of his life had been expanded. One who was with him then can never forget class-room incidents in which he was the central figure, nor his campus influence over all phases of University life. Otherwise the book is well proportioned. Based upon letters, records, and personal recollections, it is biography without extravagant eulogy. It must have been no easy task for Miss Flick to restrain an overflowing enthusiasm clamoring for expression.

Archbishop Mitty's foreword admirably presents in brief compass the many sides of Father Duffy's character.

LEO F. STOCK.

Catholic University of America.

NOTES AND COMMENTS

Volume three of the *Papers* of the ASSOCIATION is now in the press. It will be published by Messrs. P. J. Kenedy and Sons of New York City under the title: *The Catholic Philosophy of History.* The volume will contain the papers read at the Pittsburgh (1933) meeting of the ASSOCIATION.

The famous Dominican, Père Pierre Félix Mandonnet, died in the convent of his Order at Saulchoir, near Tournai, Belgium, on January 4, in the 78th year of his age. For twenty-seven years (1891-1918) he occupied the chair of history in the Faculty of Theology at the University of Fribourg, Switzerland. Philosopher, theologian, historian, he exercised a profound influence on students of the Middle Ages; and although he was a writer of no little merit, his chief claim to renown lay in his ability to organize studies and to instill into others his broad and thorough spirit of research. Most important among his works is *Siger de Brabant et l'Averroïsme latin au XIII^me^ siècle,* a masterpiece of historical research that won for him a place among the foremost authorities on the history of medieval thought. Under his initiative and editorship twenty-one volumes have appeared under the title *Bibliothèque Thomiste.* Worthy of mention are his *Des ecrits authentiques de S. Thomas d'Aquin; Les Dominicains et la découverte de l'Amérique; S. Dominique: l'idée, l'homme, et l'oeuvre;* and the last from his pen, *Dante le Théologien.*

The Rev. William J. Howlett, Loretto, Ky., died January 17 in his 89th year. Among his historical publications are the *Life of Bishop Machebeuf, Old St. Thomas Seminary, Early Kentucky Missionaries,* and the *Life of the Rev. Charles Nerinckx.*

Dr. Charles Carroll, state supervisor of education and vice president of the National Education Association, died at Providence, R. I., February 4. He was the author of *Rhode Island: Three Centuries of Democracy* (New York, 1922, 4 vols.).

Rev. Dr. Gilbert J. Garraghan, S. J., research-professor of history, Loyola University, Chicago, has returned to his post after two years of work in European archives and libraries. He has brought with him a mass of unpublished documentary material in photostat bearing on the colonial and later periods of Catholic Church history in the United States and Canada. The documents include such interesting items as fifteen new letters of Père Dablon, as also letters of Marquette and La Salle found in the Archives of the Gesù, Rome, among the *Indipetae,* a collection of some 12,000 applications for the foreign missions presented by individual Jesuits to the Father Generals of their Order during the

seventeenth and eighteenth centuries. Another letter of Marquette, found in the Bibliothèque Nationale, Paris, is replete with interest for the light it throws on the missionary's first years in Canada. An Americana find of more than ordinary appeal, from the Jesuit Archives, Brussels, is the manuscript autobiography of Father James Bouchard, S. J. (1823-1889), who achieved distinction on the Pacific Coast as a preacher of rare eloquence and power. He was of French-Indian blood, his father having been a Delaware chief, while he himself, even as a Jesuit priest, was tendered the chieftainship of the same tribe. The document had evidently been brought or sent from the United States to Belgium by Father De Smet and left there.

The Rev. Dr. Theodore Roemer, O. M. Cap., author of *The Ludwig-Missionsverein and the Church in the United States: 1838-1918* (Washington, D. C.: Studies in American Church History, vol. XVI, 1933), has recently issued a valuable series of translations of letters from the Vienna and Munich archives entitled *Pioneer Capuchin Letters* (Franciscan Studies, No. 16, New York, 1936). These letters, used by Father Celestine N. Bittle, O. M. Cap., in his *Romance of Lady Poverty* (Milwaukee, xii, 160, 1933), cover the years 1857 to 1883, and present a rare insight into American Catholic frontier history. The ninth letter (September 21, 1865) is one of the most arresting surveys we possess for Catholic life and action in the old Northwest. As part of the Franciscan historical renaissance, Dr. Roemer has placed all Catholic American historians in his debt.

A current catalogue of the best historical literature such as the *International Bibliography of Historical Sciences* (New York, H. W. Wilson Co., 1935, pp. 509) is a difficult work to review; and yet it is of such paramount value to researchers, both teachers and students, that its contents should be made known, even in a limited way. The present volume (giving the bibliography of books printed in 1933) has been prepared under the general direction of five members of the International Committee, one of whom is the late and lamented Monsignor George Lacombe, who died last year in Paris and who held a research-professorship in the Catholic University of America. So far eight volumes, all of which can be procured through the H. W. Wilson Company, 950-972 University Avenue, New York City, have been printed. They cover the historical bibliography for 1926 to 1933, with the exception of the year 1931, which will be published this month (April, 1936). The whole series is admittedly indispensable to the historical student. Among the books listed in this present volume is Dr. Leo Francis Stock's *United States Ministers to the Papal States,* volume I of the *Documents* being issued by the AMERICAN CATHOLIC HISTORICAL ASSOCIATION.

The Rev. John Laux has recently issued through Benziger Brothers a little manual, *Hints and Outlines for the Study of Church History,* to accompany his well-known textbook on *Church History.*

The Cambridge University Press has recently published the third volume of Dr. G. G. Coulton's *Five Centuries of Religion.*

From Christ to Constantine, "the rise and growth of the early Church," by Dr. James Mackinnon, is the third of a trilogy, the preceding volumes dealing with the *Historic Jesus* and the *Gospel in the Early Church* (Longmans).

La Jeunesse d'Origène: Histoire de l'école d'Alexandrie au début du IIIe siècle, by René Cadiou, presents the historical synthesis of a doctrine that is attracting more and more attention from those who are interested in the history of Christian thought. It should be of considerable value to the student of Christian antiquity and to the theologian as well. M. Cadiou is on the faculty of the Institut Catholique, Paris. The volume was published during March by Gabriel Beauchesne et ses Fils, Paris.

Volume two of Lebreton and Zeiller's *Histoire de l'église* appeared on the bookstands during January. The title of volume two is *De la fin du IIe siècle à la paix constantinienne.* In March appeared the eighteenth volume of the French translation of Pastor's *Histoire des Papes;* it concludes the reign of Pius V.

A glance at the *Bibliographical Guide to the History of Christianity,* compiled by Professor S. J. Case and others connected with the divinity school of the University of Chicago (Chicago, 1931), will reveal the paucity of books on the study of Church history. Little has been written since Father De Smedt published his famous *Introductio Generalis* (Louvain, 1876). Although all manuals contain some introductory pages on the value of ecclesiastical history study, we have had since 1876, that excellent little work by W. E. Collins, *The Study of Ecclesiastical History* (London, 1903), another short treatise, written by Benigni to advance Church history study among the students of the University of Propaganda—*Historiae ecclesiasticae propaedeutica: Introductio in historiae ecclesiasticae scientiam* (Rome, 1905), and a volume by one of the editors of the REVIEW, Monsignor Guilday—*An Introduction to Church History* (St. Louis, Mo., 1925). Consequently, any contemporary treatise on the subject is to be welcomed. In this respect the attention of our readers is directed to the address (October 17, 1935) at the academic opening of the Collegio San Antonio in Rome by Rev. Fidentius van den Borne, O. F. M., professor of medieval history in that institution, and recently printed in the *Antonianum* (Rome, via Merulana, 124, Rome, 24) for January, 1936 (XI, 51-66). It is entitled *De Historiae Ecclesiasticae Studio: Disquisitio methodologica.* Father Fidentius brings the methodic study of

Church history under the focus of the laws laid down by Bernheim and contrasts its spirit of research with the historical views of Troeltsch, Fueter, Gooch, Schnabel, von Ranke, Lamprecht and others. One sentence, regarding the attitude the Church historian should take toward his studies, deserves repetition: "Historicus catholicus ne abneget ne celet suam confessionem. Sciens se veritatem inquirere circa illam divinissimam et utilissimam institutionem Christi, quaerat audacter sinceram veritatem eamque sine timore propalet; caveat tamen, ne putet suam famam historicae impartialitatis probare abrogando qualitates bonas Ecclesiae, augendo defectus. Eminentiam sicut defectus eadem cum sinceritate manifestet, ita tamen, quod cum ipsa Ecclesia aperte doleat de defectibus eosque improbet, gaudeat de qualitatibus bonis easque lumine circumdet."

Vol. VIII, the final volume of the Cambridge Medieval History, has appeared under the title, *The Growth of Nationalities* (Macmillan).

The Triple Crown, "an account of the papal conclaves from the fifteenth century to the present day," by Valérie Pirie (Sidgwich and Jackson), should not attract serious readers. A non-Catholic reviewer states it is "more scandalous than historical."

The First English Printed Protestant Bible and Its Significance, by John M. Lenhart, O. M. Cap., appears as Historical Brochure No. IV of the Central Bureau Publications (St. Louis, pp. 54).

Ernest H. Short's *House of God* has been revised under the title, *A History of Religious Architecture* (London, Philip Allan).

Pugin, by the Rev. H. E. G. Rope, is an appreciation of the achievements of this well-known Catholic neo-Gothic builder.

Noted on the spring list of Sheed and Ward are: *The Secret of St. John Bosco,* by Henri Ghéon; the *Life of Mother Mary of the Passion,* foundress of the Franciscan Missionaries of Mary, by Georges Goyau; and the *Life of Mother Mary Potter,* foundress of the Congregation of the Little Company of Mary, by Eve Healy.

Saint Bernard of Clairvaux, by Watkin Williams, comes from the Manchester University Press.

F. D. S. Darwin is the author of *Louis d'Orléans (1372-1407): a Necessary Prologue to the Tragedy of La Pucelle d'Orléans* (Murray).

Dom Ildefons Herwegen's life of Saint Benedict has been translated into French by A. Alibertis and N. de Varey. It has been recently published by Desclée de Brouwer (Paris), under the title *Saint Benoît.*

Marcel Grosdidier de Matons, in a new life of St. Joan of Arc, has

attempted to paint her as the product of the times in which she lived by reconstructing the society that produced her. His book is entitled *Le Mystère de Jeanne d'Arc,* and is published by Alcan (Paris) as one of the collection "Les Enigmes de l'Histoire." Another widely hailed work on the Maid of Orleans is P. de Barante's *Jeanne d'Arc,* one of Payot's "Collection Historique." *Saint Joan of Arc,* a biography by V. Sackville-West, will soon appear from the press of Doubleday, Doran and Co.

The *Histoire du Cardinal de Richelieu,* by Gabriel Hanotaux and the Duc de La Force, both of the Academie Française, progresses apace. Volume four, devoted to the internal policies of the Cardinal, portrays the manner in which Richelieu brought about French national unity, with "Pas d'états dans l'état" for his motto.

André Latreille is the author of a recent and rather thorough study of the Emperor Napoleon's relations with the Papacy, *Napoléon et le Saint-Siège (1801-1808): L'Ambassade du Cardinal Fesch à Rome* (Alcan).

The late Augustin Cochin, upon his death, left a collection of notes in which he proposed various striking remedies for some of our modern difficulties. He utilized his wide historical background to peer into the future, with remarkable insight and accuracy. These notes have been recently published under the title: *Abstraction révolutionnaire et réalisme catholique.* They are of value as demonstrating the possible contribution of Catholic historians to the times in which they live.

Bloud et Gay announce the publication of the helpful *Almanach catholique français* for 1936.

Articles in the January number of the *Revue d'Histoire Ecclésiastique* are: "Faux et fraudes littéraires dans l'antiquité chrétienne" (continued), by Gustave Bardy; and "Le changement doctrinal dans l'Église anglicane sous Edouard VI, 1547-1533" (concluded), by G. Constant. The notes are: "Apropos des synodes apocryphes du pape Symmaque: les prétendus évêchés de Linternum et de Gravisca," by Winifrid von Pölnitz, O. S. B.; and "Henri Pirenne et l'histoire ecclésiastique," an admirable appraisal, by Léon van der Essen.

Dr. Taras Borodajkewycz of the Austrian Institute of Historical Research (Vienna) has just published an interesting brochure on the work of the great cartographer, Father Conrad Miller, who died in 1933, at the age of 89, after a life-time of successful productions in his chosen field—*Konrad Miller: Lebenswerk* (Salzburg, 1936, pp. 46). It is hoped that eventually the profits from the sale of Father Miller's works will be sufficient to found a chair of historical geography at Salzburg University. Among his works are the famous *Tabula Peutingeriana,* the *Itineraria Romana* based on the *Tabula,* the *Mappae Mundi* (the oldest maps of the

world), and the *Mappae Arabicae* (Arabic maps of the world from the ninth to the thirteenth centuries). The address in Salzburg is Dreifaltigkeitstrasse, 12.

Cardinal Lorenzo Campeggio, by the Very Rev. Dr. E. V. Cardinal, C. S. V., is a study of the legate to the courts of Henry VIII and Charles V, based on the archives of the Vatican Library and on the family archives of the Campeggio family (Boston, Chapman and Grimes, pp. 198).

At the last Council Session of the Royal Historical Society of London, it was decided to prepare and publish an annual list of *Writings on English History,* beginning with the year 1934. The plan is to issue one volume a year and to include in it an exhaustive list of periodical articles and of separate publications within the year. This will provide English students with an auxiliary volume similar to Miss Griffin's *Writings on American History,* to the *Répertoire bibliographique de l'Histoire de France,* and to the *Jahresbericht der deutschen Geschichte.* The headquarters of the Royal Historical Society is 22 Russell Square, London, W. C.

Essays in commemoration of the twelfth centenary of the death of Venerable Bede have been edited by A. Hamilton Thompson as *Bede, His Life, Times, and Writings* (Clarendon Press, Milford).

"Bishops and Monastic Finance in Fourteenth-Century England," an article by Harold F. Aikins, which appears in the *University of Colorado Studies,* IV, 365-380, is part of a larger study which the author is making on episcopal supervision of monasteries in fourteenth-century England. This article deals with the appropriation of parish churches to monasteries, episcopal control over finance, and episcopal financial imposition on monasteries. The author writes entirely from the sources, and his viewpoint is admirably objective; but a more generous interlarding of the source material would have made for more colorful reading. (A. K. Z.)

The Oxford History of England, to be completed in 14 volumes, will issue this month Professor J. B. Black's *Reign of Queen Elizabeth.*

Harrow through the Ages, by Walter W. Druett, is an interesting story of a picturesque village which belonged to the Archbishops of Canterbury from 825 to the Protestant revolt, whose church was consecrated by St. Anselm in 1094 (Uxbridge, King, and Hutchings).

The Earliest Statutes of Jesus College, Cambridge, issued by James Stanley, Bishop of Ely, 1514-1515, have been reproduced in facsimile by Heffer, Cambridge.

Vol. XIII of the Publications of the Dugdale Society is the *Register*

of the Guild of the Holy Trinity, St. Mary, St. John the Baptist, and St. Katherine of Coventry, edited by Miss Mary Dormer Harris (Milford).

The Voice of Scotland series (Routledge) has been enriched by Compton Mackenzie's study of *Catholicism in Scotland* which attempts to show that the weakening of the country as a recognized European nation began with the acceptance of Calvinism.

The Huguenot Settlements in Ireland, by Grace L. Lee, is a recent publication of Longmans.

In the December issue of *Studies* will be found a review of Two More Years of the Spanish Republic, by E. Allison Peers; an account of the relations between Archbishop FitzRalph and George of Hungary, by Aubrey Gwynn, S. J.; an analysis of the Rise and Decline of American Humanism, by Theodore Maynard; a study of Royalist Ireland, by Gerard Murphy; the story of the Jesuits in the Pagan World, by Stephen J. Brown, S. J.; an article on Edward Laurence Doheny, 1856-1935, by George T. Crowley, S. J.; and an appreciation of Ludovico Necchi, co-founder of the Catholic University of the Sacred Heart, by Mary Ryan.

Of the 897 subjects listed in the annual *List of Doctoral Dissertations in History now in Progress at the Chief American Universities* (Carnegie Institution of Washington, Division of Historical Research), 489 are in the field of United States history. There is noted some duplication of topics and a growth of interest in social history, including church history. Seventeen of the dissertations are being written at the Catholic University of America.

Christopher Columbus: the Tragedy of a Discoverer is a new biography by H. H. Houben (Routledge). *The Truth about Columbus,* by Charles Duff, said to be based on documents hitherto neglected, will be published this spring by Random House.

Macmillan offers for May publication, *Rim of Christendom,* the life story of Eusebio Francisco Kino, by Professor Herbert E. Bolton; and a study of the *Renaissance,* by Frantz Funck-Brentano.

Contents of *Acta et Dicta* for October include accounts of the Catholic Industrial School of Minnesota, by Joseph A. Corrigan; of the Church of St. Mary of St. Paul (concluded), by James M. Reardon; of the Mendota Convent School, by Sister Antonia McHugh, S. S. J.; of the Diocesan Seminary Project in St. Paul, by William Busch; of Captain William B. McGrorty, by his daughter, Eugenie F. McGrorty; and of the Catholic City Federation of St. Paul, by Joseph Matt.

Articles in *Mid-America* for January concern the Tepehuan Revolt, by

Peter M. Dunne; the Jesuits in Ohio in the Eighteenth Century, by W. Eugene Shiels; and the Judiciary Act of 1789, a Stepping Stone in National Development (continued), by John A. Zvetina.

The *Iowa Catholic Historical Review* prints in its February issue an article on Clement Smyth, Second Bishop of Iowa, by the Rev. M. M. Hoffman; an account of the Church in Early Iowa City, which throws new light on the first Franciscan in Iowa and on Bishop Smyth, 1864-1865, by Theodosius Plassmeyer, O. F. M.; some information concerning Catholic Writers of Iowa, contributed by Anne M. Stuart; and a group of documents presented by the editor.

The annual bulletin of the Institut Français de Washington for 1935, issued recently by the secretary-general, Rev. Dr. Jules Baisnée, S. S., of the Sulpician Seminary, Catholic University of America, is devoted to the centenary of the publication of Alexis de Tocqueville's *Democratie en Amérique*. During the past nine years the Institut has published some fifteen volumes, the latest of which is *La Vie Américaine de Guillaume Merle d'Aubigné*, containing extracts from his journal and his correspondence. Professor Chinard adds an introduction and notes to the volume. The bulletin announces *The Franco-American Review* as among the immediate projects of the Institut. Father Baisnée has every reason to be proud of the Institut which he founded ten years ago.

The January number of the *Historical Bulletin* is devoted to a symposium on Church and State, to which Gerald G. Walsh, S. J., contributes a paper on Medieval Theories of Church and State; Herbert H. Coulson one on Erastianism; Laurence K. Patterson on Gallicanism; Wilfrid Parsons on Separation of Church and State; Raymond Corrigan on Catholic Liberalism; Patrick J. Lomasney on Church and State in New France; W. Eugene Shiels on Church and State in Hispanic America; Adam C. Ellis on Concordats; Paul G. Steinbicker on the Papacy and the League of Nations; Linus A. Lilly on Parallels in United States History; William F. Obering on an American Philosophy of the State; and Francis Mannhardt on Church and State in the Early Middle Ages. The March issue of the *Bulletin* is featured by Father Gilbert J. Garraghan's splendid article on Three Concepts of History: Continuity, Unity, Chance; Charles E. Schrader describes the World in which Dante Lived; Thomas F. O'Connor writes on Church and State in the United States; and Henry W. Casper on Church and State in the Middle Ages.

Articles in *Church History* for December concern Lord Herbert of Cherbury, Apostle of Ethical Theism, by Charles Lyttle; the Origin of the German Evangelical Synod of North America, by Carl E. Schneider; and Robert J. Breckinridge and the Slavery Aspect of the Presbyterian Schism of 1837, by Edmund A. Moore.

The memoirs of Francis MacNutt, an American chamberlain at the Vatican, have been edited by John J. Donovan and will be published by Longmans, Green and Co., under the title, *Papal Chamberlain.*

Margaret Cross Norton of the Illinois State Library has recently edited the *Illinois Census Returns* for 1810, 1818, and 1820 (Springfield, Ill., vols. XXIV and XXVI of the *Collections of the Illinois State Historical Library*). An introduction contains a reprint of various censuses before 1810.

Beginning with Vol. XXVII, No. 1 (January 1936), the *Washington Historical Quarterly* assumes a new title: *The Pacific Northwest Quarterly.*

The Texas K. of C. Historical Commission has published *The First American Play,* by Dr. Carlos E. Castañeda, historiographer of the Catholic centennial history of the State. The commission has announced for publication in June, 1936, volumes one and two of its contribution to the centennial: *Our Catholic Heritage in Texas,* to be completed in seven volumes.

Religion will be well represented at the Texas Centennial Exposition to be held in Dallas, June 6-Nov. 29. The Catholic exhibit will portray the historical, cultural, educational, and religious work of the Church from its very beginning in Texas. This portrayal will be housed in an exact replica of the first parish church established in the state—the mission church of San Miguel de Socorro del Sur, near El Paso, which was built in 1681. Father Joseph O'Donohoe, of Dallas, is in charge of the exhibit.

When one realizes that New Mexico has had episcopal rule and jurisdiction ever since Pope Paul V created the See of Durango in 1620—a jurisdiction which ended only after the cession of the Southwest to the United States in 1848—it is easy to understand how precious are all documentary materials for the history of what is now the Province of Santa Fé. The Bishops of Durango were not unmindful of their vast northern territory; and there are records of canonical visitations of New Mexico by Bishop Benito Crespi between 1723 and 1734, and by Bishop Martin de Elizacochea in 1737. The records are scanty for the rest of the eighteenth century, but we have accounts of canonical visitations between 1828 and 1850; in fact, the last Mexican bishop to have jurisdiction in this part of the Southwest, Dr. Antonio Zubiria y Escalante, is credited with three such visits (1832, 1845, 1850). The Church in New Mexico passed to American jurisdiction in 1850, and its shepherds are well-known in Catholic American history—Archbishops Lamy, Salpointe, Chapelle, Bourgade, Pitival, Daeger, and the present Ordinary, Most Rev. Rudolph A. Gerken, D. D., who was installed on August 23, 1933. Since that time Archbishop Gerken has given the greatest attention to the preservation of

all archival material, of all old records and Church registers, and of the monumental sources which tell the story of the Faith in the archdiocese that bears that name: *Santa Fé.* At present under his direction two priests are busy cataloguing all printed records and books according to the Dewey system. A large fire-proof vault, two stories high, has recently been built alongside the chancery where all this historical material is now housed. Additional manuscripts are being continually added to the collection. Many research-students from Catholic and non-Catholic institutions have been working among these documents, and the same is true of writers of all faiths. Vital statistics are now being compiled by students sent by The Johns Hopkins University and the work is being done at the expense of the archdiocese. Last summer a student from Yale assisted in the work. Archbishop Gerken is a member of the executive committee of the society for the preservation of New Mexico mission churches and of records of historical importance. When all this data is properly catalogued, the time will come for a complete and authentic history of the Church in New Mexico which antedates that of Texas and California by over a century. In a recent article in the *Ecclesiastical Review* (September, 1935) on "The Writing of Parish Histories," Monsignor Guilday calls attention to the vital necessity of preserving all parochial registers and documents for the future diocesan historian, and urges that, in the case of our oldest parishes, where these registers are in danger of deterioration or of loss, they should be photostated and the original records be sent to the diocesan archives.

Documents: Letters to Bishop Henni (continued), Peter L. Johnson (*Salesianum,* January); Father Pierz, Missionary and Colonizer, J. B. Tennelly (*Acta et Dicta,* October); Some hitherto Unpublished Marquettiana, Gilbert J. Garraghan, S. J. (*Mid-America,* January); Early Iowa City, Guttenburg, Bavaria and Iowa, Students and Schools, Southeastern Iowa, Loras Aids Wisconsin, contributed by M. M. Hoffman (*Iowa Catholic Historical Review,* February).

Anniversaries: 25th: St. Michael's, Johnstown, Pa.; St. Casimir Academy, Chicago, Ill.; St. Louis' parish, Englewood, Colo. (*Denver Catholic Register,* Jan. 2); St. Anthony's, Pueblo, Colo.; St. Monica's, San Francisco, Calif.; St. Philip the Apostle, San Francisco, Calif. (*San Francisco Monitor,* Jan. 11). *50th:* Our Lady of the Rosary, Providence, R. I. (*Providence Visitor,* Feb. 20); Sacred Heart parish, Abbeville, S. C.; St. Mary's, Ellsworth, Minn. *75th:* St. Wendelin's, Luxemburg, Minn.; St. Paul's, Wrightstown, Wis.; St. Mary's, Pine Bluff, Wis.; St. Peter's, Tilden, Wis.; St. Mary's, Oshkosh, Wis.; St. George's, Wilson, Wis.; St. Mary's, Durand, Wis.; Immaculate Conception parish, Brookfield, Mo.; Immaculate Conception parish, Jacksonville, Fla. *100th:* St. Matthew's, Shullsburg, Wis.

BRIEF NOTICES

American Catholic Who's Who: 1936-1937. (Detroit, Walter Romig and Co., 10128 Gratiot Avenue, 1936, pp. viii, 415.) This second edition of a very useful book of biographical sketches of living Catholic Americans has been thoroughly revised, completely reset and considerably enlarged by the addition of two thousand new names. Between the appearance of the first and second editions the publisher has asked and obtained the assistance of hundreds of the clergy and laity in making this *Who's Who* as free from mistakes as is humanly possible. The long list of these collaborators in the preface gives the user confidence that this second edition is a decided advance upon the first. The appendices contain a geographical distribution of the names, a catalogue of the American hierarchy, the names of the Catholics in Congress, the converts whose sketches are in this volume and a list of national Catholic organizations. Such a work deserves a generous support from Catholics in the United States. England has had a *Catholic Who's Who* for over a decade of years and it is to be hoped that this American counterpart will not fail for want of proper appreciation. (P. G.)

BALTZ-BALZBERG, HUGO (Ed.), *Die Österreichische Verfassung und das Konkordat vom 1. Mai 1934.* (Graz, Verlag Styria, 1934, pp. 147.) On May 1, 1934, a new constitution and a new concordat for Austria were promulgated simultaneously—by no means an accidental coincidence. That fact, as well as the character of the two documents, puts them together. This book takes cognizance of that need. While providing no commentary on either, it gives their official texts and a very helpful guide in the form of a detailed table of contents and a twenty-page index of the constitution, in addition to a shorter one of the concordat. The editor has thereby performed a real service to students of the new Church-State set-up in Austria. (JOHN BROWN MASON.)

BARENTON, HILAIRE DE, O. M. Cap., *L'Origine des Langues, des Religions et des Peuples.* 2 Vols. (Paris, 1932-1933, pp. 116, 568.) The Capuchin Father Hilaire de Barenton has published since 1920 eight volumes on the vexed problem of the origin of languages and religions. In his *La Langue Etrusque dialecte de l'ancien Egyptien* (1920) he proved that the Etruscan language was related to Old Egyptian and Sumerian. In his two volumes, *Le Temple de Sib Zid Goudéa* (1921-1922) he advanced proofs for the affinity of the pre-Latin Italian and the Basque languages with the Sumerian. In three other volumes (*Le Mystère des Pyramides*, Paris, 1923, *L'Origine des Grammaires*, 1924, *Le Texte Etrusque de la momie d'Agram*, 1929), he establishes a linguistic and ethnic affinity between the primitive races of Southern Europe, Northern Africa, and the Near East, which form the great Hamitic family and were later conquered by the Semites and Japhetides. All these Hamitic languages are traceable to the Sumerian. The learned author ex-

tended his studies in his latest book to the origin of the languages of other stocks. He contends that the Sumerian language was the primitive language from which all other languages are derived. He tries to establish the laws governing the derivation of the various languages from the original common stock and to determine the religious ideas of the primitive men who invented the hieroglyphics. In the light of the Sumerian language-roots the different languages receive a more definite and comprehensive meaning of their words than lexicographers generally give them. Since every hierogylphic sign originally expressed a religious idea or described a religious rite, the author is able to construct a system of the religion of the primitive man. Among other things he derives from this study conclusive evidence that the primitive man believed in the existence of but one God, offered sacrifices and kept the Sabbath holy. The conclusions of the learned Capuchin Father are corroborated to a certain extent by the researches of Edward Stucken. In 1927 Mr. Stucken published his study on the "Linguistic Stock from Polynesian Languages in America and in Sumer" (*Polynesisches Sprachgut in Amerika und in Sumer*, Leipzic, 1927). Comparing the Indian languages of America with the languages of the South Sea tribes, he found that those two linguistic stocks are closely related to each other. Moreover Mr. Stucken discovered that many Sumerian words are found in the vocabulary of the Polynesian and American races, so that words which were inscribed 6,000 and more years ago upon cuneiform tablets in Mesopotamia are still used to this day on the prairies of America and islands of the South Sea. Finally Dr. Stucken found a relationship between the Sumerian and Old Egyptian languages, both extinct languages for many centuries but still spoken in such dialects as the Basque in Spain and the Somali in Abyssinia. The rationalistic Stucken places the cradle of mankind in the South Seas and makes the Sumerians travel from there to Mesopotamia, so that the primitive race on the banks of the Euphrates and Tigris is a late offshoot of the migration of nations. Since the Bible places the cradle of mankind in Mesopotamia, the Polynesian and American races must have taken just the opposite route from the cradleland east and south. Mr. Stucken was able to connect many hitherto unrelated linguistic stocks with each other but did not attempt to reduce all languages to a common stock like Father Hilaire of Paris. (JOHN M. LENHART, O. M. Cap.)

BAYLE, CONSTANTINO, S. J., *España en Indias: Nuevos ataques y nuevas defensas.* (Vittoria, 1934, pp. 450.) This work of the learned Jesuit Father is an able refutation of the slanderous accusations against the Spanish system of colonization in America. The author traces the current accusations to the works of the restless bishop Las Casas which are refuted by quotations from the celebrated Franciscan missionary Motolinia. Slavery which was first introduced by the Portuguese was mitigated by legislature, so that many Catholic theologians approved of that mild slavery. In the last chapter the author describes how lavishly the Spanish government financed the missionary work without which assistance the Catholic missions in Spanish America could never have developed on the gigantic scale attested by history. Many of the author's conclusions have been put forth by earlier historians, even by non-Catholics, yet many new documents have been made known in this work

for the first time, so that Fr. Bayle's work is in truth a valuable contribution to the history of Spanish missions in America. (JOHN M. LENHART, O. M. Cap.)

BEARD, CHARLES A., *The Open Door At Home.* (New York, The Macmillan Co., 1934, pp. viii, 331, $3.00.) The author explains in his preface that the title which is borrowed in part from the formula of a diplomacy that would push and hold doors open in all parts of the world with all of the engines of government is employed here to signify the most efficient use of the natural resources and industrial arts of the nation at home in a quest for security and a high standard of living. National security comes first and then a stable economy followed by as high a standard of living as is compatible with security and stability. To obtain national security we should adopt a naval policy adequate to the protection of our national interests. If these interests are conceived as being restricted to the continental United States we might reduce the number of our battleships and other expensive craft and concentrate on coast, air, and submarine defenses. Expenditures on the army could likewise be reduced. To obtain stability we should insulate our domestic economy from the shocks of international commerce. There is to be much planning of our domestic needs and of our capacity to produce at home. We shall obtain from abroad what we need to supplement our home production but we shall not trust to the operations of private traders with the dangers and inefficiencies which these involve to obtain it. Our foreign trade may be carried on either by a Foreign Trade Corporation in the State Department which will offer American products in exchange for the goods which we decide to import, or a closely managed tariff manipulation with quota restrictions on the traders will be adopted. There will be no fighting to obtain foreign markets at the cost of the ill-will of foreign nations nor will our home producers be left at the mercy of the competition of foreigners with a low standard of living. The word *technocracy* is not used but one gathers that the author would go far in the direction of a planned economy which through the harnessing of technology would aim to improve the standard of living. As the reviewer went along he jotted down the words "materialistic" and "excessively nationalistic" to use in his summary but before arriving at the end of the book he decided that these terms were not especially fitting descriptions of the work. If there is no hope of recovery for a world gone mad with nationalism this book presents a sane enough policy for the United States to pursue. (FRANK O'HARA.)

BEAULIEU, ERNEST MARIE DE, O. M. Cap., *Un Héros de la Pologne moderne: Le Père Honorat de Biala, Capucin.* (Toulouse, 1932, pp. 414.) This is the first biography in any language of a Capuchin friar who exerted an unusual influence in his native Poland and, through his foundation of religious communities, also in America. Father Honorat Kozminski was born in 1829 at Biala, entered the Capuchin Order in 1848, and was ordained priest in 1852. Two years later he founded the Sisterhood of Felician Sisters which in 1874 spread to the United States and now counts there in five provinces about 3,000 members. In the course of time he founded besides twenty-five other religious communities, most of them so-called secret societies whose members

did not wear any religious garb in order to escape the persecutions of the Russian government. There are still existing four religious communities with religious garb and fifteen communities without religious garb. Two of the defunct communities gained international notoriety by turning heretics in 1903, forming the mystical and quietistic sect of the Mariawites who under the protection of the Russian government increased their numbers to well-nigh 200,000 members. This defection caused the saintly Father immense grief. When in 1864 the Russian government suppressed the monasteries, the Father was prevented from preaching in public and devoted all his time to the spiritual direction of his numerous religious communities and the publication of popular books in Polish. He died on December 16, 1916, at Nowe-Miasto. He was not privileged to see the day when the erring Mariawites returned back into the fold of the Mother Church and his country was freed from Russian domination. At present, steps are taken to have the cause of his beatification introduced at Rome. The author based his work mainly upon the autograph correspondence of the saintly friar. Certainly the confrères who lived with him could have supplied much valuable information. The author does not do justice to the literary activity of Father Honorat. He did not intend to write a scientific biography, yet his work is a most edifying description of the spiritual influence of the "Apostle of Modern Poland." (JOHN M. LENHART, O. M. Cap.)

BERDYAEV, NICHOLAS, *The Bourgeois Mind.* (New York, Sheed and Ward, 1934, pp. 130.) This little volume is made up of four essays: *The Bourgeois Mind* and *Man and Machine* (translated from the Russian by Countess Bennigsen); and *Christianity and Human Activity* and *The Worth of Christianity and the Unworthiness of Christians* (translated from the French by Donald Attwater). As in Berdyaev's earlier works there is evidence here of an attempt to formulate a philosophy of life which will be workable in the concrete and yet be consistent with the intellectual demands of a high type of Christianity. The bourgeois spirit is described as the "concupiscence of the temporal"; it is not the badge of any particular class of people, poor or rich, ignorant or learned, layman or cleric. Berdyaev's opposition to this *bourgeoisie* is as manifest in all of these essays as is his contempt for materialistic socialism and Godless humanism. Those who have suspected that Christianity is "entering upon an entirely new era" and who hope that the new Christianity will be a better realization of the teaching of Christ will find kindred thoughts in these essays. (VERNON J. BOURKE.)

BERDYAEV, NICHOLAS, *Dostoievsky.* Translated by DONALD ATTWATER from the French edition: *L'esprit de Dostoievski.* (New York, Sheed and Ward, 1934, pp. 227.) Berdyaev confesses an enormous intellectual debt to Dostoievsky, and the writing of this book is obviously a labor of love. Dostoievsky's views on certain religious and social topics (such as human freedom, evil, love and revolution) are presented, and the attempt to answer the problems associated with these questions results in an exposition not only of the philosophy of Dostoievsky but also of Berdyaev. The intensity of thought which characterized *The End of Our Time* is to be found in this work also. The author

tries very hard to expound the profound depths of the spirit of Christianity. Since Berdyaev regards Dostoievsky as the spiritual father of the great Russian Revolution, this book offers a partial explanation of the present plight of the Russian nation. For this latter reason this work should be of use not only to students of world literature but also to historians, theologians and social theorists. (VERNON J. BOURKE.)

BLACAM, HUGH DE, *Gentle Ireland.* (Milwaukee, The Bruce Publishing Company, 1934, pp. xi, 181.) This is an idyl in prose. It is this and more, for it is an account of a Christian culture in history and modern life—such as only Ireland can furnish. Not since Father Lockington's book, *The Soul of Ireland,* has the reading public been given such a heartfelt portrayal of Irish life, Irish saints, Irish writers, and the Irish people. The correlation of religion and the daily experiences of life has never been better presented. If this author never writes another line of Ireland or for Ireland, in this volume he has merited an honored place among her defenders, her teachers, her upbuilders. (L. L. MCVAY.)

BREDA, GREGORIUS VON, O. M. Cap., *Die Muttersprache, eine Missions- und Religionswissenschaftliche Studie ueber die Sprachenfrage in den Missionsgebieten.* (Muenster i. W., 1933, pp. xvi, 192.) This book, a dissertation of a student of the university of Muenster, treats of the importance of the vernacular language in the conversion of pagans in foreign missions. The author discusses first the relation of the vernacular languages to the religion of pagan people. The intimate relation between language and religion necessitates the use of the vernacular language in the conversion of peoples. The third chapter describes the tolerant attitude of the Church towards vernacular languages throughout the nineteen centuries up to our day. The last chapter determines the present attitude of the Church towards the retention of native languages in mission countries. The bibliography is exhaustive as far as Catholics are concerned; yet the works of some Dutch, English, and American Protestant authors should have found also a place in this list of books. (JOHN M. LENHART, O. M. Cap.)

Codex Quartus Sancti Iacobi de Expedimento et Conversione Yspanie et Gallecie Editus a Beato Turpino Archiepiscopo. (Boston, The Merrymount Press, 1934.) This interesting palaeographical work is a transcription of Archbishop Turpin's Chronicle. The text is that of the Vatican Manuscript, Codex C 128, in the archives of the Chapter of St. Peter. With the exception of the musical notation, it is apparently a copy of the body of the *Codex Calixtinus* or Book of St. James belonging to the Cathedral Chapter of Compostella. The manuscript of the Vatican has been collated carefully with one existing in the British Museum. There is also a comparison evident with the Compostella Manuscript. The work considers the reasons why the Chronicle was assembled but leaves the solution of the problem an open question. Some liberties have been taken in transcription to facilitate reading though these are noted. Three pages of reproductions from the original are appended. (G. B. STRATEMEIER.)

COTTON, PAUL, Ph. D., *From Sabbath to Sunday.* (Bethlehem, Pa., Times Publishing Co., 1933, pp. 184.) This is an historical study of the change from the observance of the Jewish Sabbath to the use of the Christian Sunday. Such a study takes the author into the early history of Christianity. Although the book bears evidence of painstaking investigation, it is vitiated by rationalistic and modernistic ideas. The author accepts the syncretistic evolution of Christianity. He does not admit the historical accuracy of the Gospels. His source material is lacking in such Catholic authorities as De Grandmaison, Lagrange, Prat, Felder, and others. (V. F. H.)

CRONIN, JOHN W., and WISE, W. HARVEY JR., *Presidential Bibliographical Series.* Series No. 2: *Bibliography of John Adams and John Quincy Adams,* pp. 78; Series No. 3: *Bibliography of Thomas Jefferson,* pp. 66; Series No. 4: *Bibliography of James Madison and James Monroe,* pp. 48; Series No. 5: *Bibliography of Andrew Jackson and Martin Van Buren,* pp. 66. (Washington, D. C., Riverford Publishing Co., 1935.) These four pamphlets—each published separately—contain a large amount of bibliographical material on the various presidents of our country. Each series is divided into six sections. The first section contains a brief biographical sketch of the president in question. This is followed by a short chronological table of the principal events of his life and administration. These two factors are briefly treated. The third section is called "Writings by" the president. Here we have official and unofficial writings arranged in alphabetical order. These comprise such things as messages to Congress, political addresses, personal letters, etc. The fourth section bears the heading "Subject Entries." Studies dealing with the various chief executives or accounts written about them are here arranged alphabetically according to the author of the account. The date, size and extent of the publication is likewise noted. The fifth part contains notations of articles that have appeared from time to time in periodical literature treating of the different presidents. Here again the order is alphabetical according to the writer of the article. In this section, we might add to the list, an article, "Convert Relatives of the Presidents," by Scannell O'Neill, in the CATHOLIC HISTORICAL REVIEW for April 1916, which gives the names of blood relations of former presidents who have entered the Catholic Church. The sixth and last section, "Portrait References," tells us the literary works in which portraits of the presidents may be found. Certainly, in these four series the compilers have offered a welcome contribution to the field of American history, and the remainder of the series will round out a useful bibilographical tool for the student. (V. F. H.)

DAWSON, CHRISTOPHER, *Mediaeval Religion and Other Essays.* (New York, Sheed & Ward, 1934, pp. 195.) This is a volume of essays from the pen of a deep thinker and an outstanding master of the English language. Into its 195 pages Dr. Dawson has crowded a wealth of experience and real research. The reader gains, as he peruses the three sections of this timely work, a true picture of the basic forces which made the medieval period great from a Christian point of view. As a force for the improvement of the world, the Christian religion is shown from the sociological, theological, scientific, and literary points of view. Every student of these several sciences as well as

those interested in the psychological phases of education, especially that of correlation, will find this volume profound, stimulating and above all interesting. (L. L. McVay.)

De Clerq, Abbé C., *Les Eglises unies d'orient.* [Vol. 65, *Bibliothèque Catholique des Sciences Religieuses.*] (Paris, Bloud et Gay, 1934, pp. 160, 12 frs.) Approximately three hundred forty-four of the three hundred fifty-two million Catholics of the world who acknowledge the supremacy of the Holy See practice their religion according to the Latin rite. The other eight million follow a diverse number of so-called "oriental rites" approved by Rome. The history, organization, laws, usages and present circumstances of these uniate churches are here presented in summarized but accurate fashion. (J. J. M.)

Galpin, W. Freeman, *Pioneering for Peace.* (Syracuse, New York, The Bardeen Press, 1933, pp. 213.) The appeal of this study of the beginnings of the American peace movement will probably be limited to present-day friends of the movement. It is a painstaking but prosaic presentation of the ups and downs of early peace societies. It is restricted in time to the period before the Mexican War, and in area to the locality where the movement was strongest: New England, New York, and Pennsylvania. Even though the audience may be limited in numbers, it will be an interested audience. Although a century has intervened between the events recorded and today, students of modern peace societies may be startled to see how similar are their issues and problems to those of the pioneers. The importance of religious groups (particularly of the Friends) and of the press in the growth of the movement is one of these likenesses. The pitiful unending effort to make a little money and a few zealous souls accomplish wonders; the conflict between the moderates and the advocates of non-resistance; the necessity for defining terms and issues in order to keep clear of unrelated or hardly related controversies; the difficulty in maintaining peace between the pacifists; all these are problems with which the contemporary peace movement is still struggling. The sense of continuity is well sustained. The author strives to keep himself objective in his attitude, but some sympathy for the non-resisters is revealed in his use of the words "liberal" and "higher ground." A careful examination of sources is evident from the critical bibliography and good index. (Elizabeth M. Lynskey.)

Gatti, Evaristo, O. M. Cap., *Sulle Terre e sui Mari Cavalieri di S. Francesco.* (Parma, 1931, pp. 292.) The author publishes in this book the hitherto unknown description of the travels of the Capuchin missionary Joseph Monari of Modena who left Italy on November 11, 1711, and returned there towards the end of 1718. Father Joseph describes faithfully his voyage from Genoa to the Balearic Islands, Spain, Portugal, Madeira, the Azores, the Congo and Angola. He labored some years in the Congo mission until he was forced to leave, he went to Brazil, where he labored for some time. The editor illustrates his publication by some pictures but unfortunately the text is not elucidated by notes and critical observations. (John M. Lenhart, O. M. Cap.)

GLODY, ROBERT, *A Shepherd of the Far North: The Story of William Francis Walsh (1900-1930)*. (San Francisco, Harr Wagner Publishing Company, 1934, pp. xiv, 237.) As is indicated in the preface, this is only the second biography written of the priests who, for one hundred and eighty-five years, have labored in California. Except for the first chapter, which relates Fr. Walsh's childhood in a very sentimental way, this book is an interesting and absorbing study of the life of a modern American diocesan missionary. Unfortunately, after two brief years, his missionary activity in Alaska was cut short by the fatal crash of the *Marquette*, the first Alaskan missionary plane. The book presents a graphic and realistic picture of the seminary training and first years of priestly ministry of a zealous youth. Written simply, yet vividly, it has a definite appeal for students following the same vocation, but its interest is by no means restricted to that group. (W. J. SCHIFFERLI.)

GUDDE, ERWIN GUSTAV, *Social Conflicts in Mediaeval German Poetry*. [University of California Studies in Modern Philology, XVIII, No. 1.] (Berkeley, California, University of California Press, 1934, pp. viii, 140.) This review of what writers of mediaeval German verse thought about the three main classes of German society, the nobles, the clergy and the commoners of town and country, will be welcomed by the historian of social and cultural conditions. Although the latter is not unaware of the value of literary sources, indeed makes generous use of them, it does appear, not from this study alone, that the historian of letters has yet to realize what historical scholarship, drawing on all manner of sources, has to offer. This weakness, it may be observed, is also evident in the works of historians of art. What the reason for this failure to profit by the researches of students in other fields may be it is not our task to determine. It appears that Dr. Gudde could have made more of his well selected extracts if he had appropriated their findings. These extracts are often like miniatures and initials in codices packed with suggestions that lead deep into the social order. The bibliography, too, omits well known names and titles in social history. Even as matters stand Dr. Gudde has served historians well. (F. J. T.)

HAMILTON, EARL J., *American Treasure and the Price Revolution in Spain, 1501-1650*. [Harvard Economic Studies, 43.] (Cambridge, Harvard University Press, 1934, pp. xxxv, 428, $4.50.) Though highly technical in concept and treatment, the study here presented is at the same time extremely interesting and illuminating. It traces the relation that existed, from 1501 to 1650, between Spain's acquisition of precious metals in her New World colonies and the varying prices of commodities at the time both in Spain and in Europe. Part I, "Money and Treasure" (pp. 11-135), discusses the transmission of gold and silver to Spain and its reaction on prices, especially in Castile and Valencia. In Part II, "The Price Revolution" (pp. 139-306), the author delineates the character and relative value of the sources from which he gathered the data for his study and propounds the methods he employed in reaching his conclusions. "Appendices" (pp. 309-402), comprising checklists of prices, take up the last portion of the volume. Professor

Hamilton's study, pursued with the acumen and endurance of a scholar, is unquestionably a most valuable contribution to a little-known phase of the economic history of Spanish America. (FRANCIS BORGIA STECK.)

HARING, JOHANN, *Kommentar zum neuen österreichischen Konkordat.* (Innsbruck-Vienna-Munich, Verlag Tyrolia, 1934, pp. 94.) Since the demise in 1870 of the short-lived Austrian Concordat of 1855 the Church-State relationships in that predominantly Catholic country had been regulated by unilateral action, by state legislation. The new concordat of May 1, 1934, changes this situation fundamentally. Like Austria's new constitution, promulgated the same day, it provides for a singularly close cooperation between the Catholic Church and the State, due, in large part, to the efforts of the late Chancellor Dr. Engelbert Dollfuss. The concordat provides, therefore, a strong contrast to historical Josephism, and its practical results in the life of Austria will deserve close scrutiny on the part of students of history and politics as well as of religion. The book under review contributes toward the understanding of the concordat by providing its German text and a commentary by an eminent professor of Canon Law at the University of Graz in Austria. Its historical introduction is very brief but meaty for its shortness; further historical data are interspersed in the text. There are numerous and very instructive references to the pertinent old and the first new governmental laws and decrees, to Canon Law, and to provisions of concordats with German *Länder*; comparisons with the concordat with the German Reich of 1933 are rare. Professor Haring's comments are both guarded and scholarly. The index is good. Welcome biographical helps are found throughout. The book's outstanding defect consists in the absence of references to corresponding provisions of the new Austrian constitution without which the meaning of the concordat remains incomplete. (JOHN BROWN MASON.)

HART, LIDDELL, *The Ghost of Napoleon.* (New Haven, Yale University Press, 1934, pp. 199.) This volume aims to show, and succeeds in showing, "the historical importance of those who have moulded the minds of the men whose actions have moulded history." The first part of the volume treats of the rise of Napoleon as the key-figure of the 18th century. The contribution of Saxe, Bourcet, and Guibert as preparatory steps in this Napoleonic rise are adequately explained. Chapters II, III and IV should be carefully perused by every officer of the American army, who in turn should indoctrinate the soldiers entrusted to their charge with the wisdom therein contained. War will have a vastly different meaning to them once the central principle of this volume is functionally grasped—the principle of adaptability. The blunders, the errors and the horrible waste of men and materials will be prevented, or at least lessened; in fact, war may become a memory. No better volume on the utility of research, the compass of loyalty, the malignant effects of rigid conservatism and the true meaning of humility has to date been written. (L. L. MCVAY.)

HENRY, PAUL, S. J., *Plotin et l'Occident. Firmicus Maternus, Marius Victorinus, Saint Augustin, et Macrobe.* [*Spicilegium Sacrum Lovaniense*, Études et Documents, Fasc. 15.] (Louvain, 1934, pp. 291.) The primary pur-

pose of this study is to determine as strictly as possible the immediate literary connections of dependence which unite the Latin West with Plotinus in the fourth century of our era. In other words, the author has set himself the task of investigating the Plotinian materials and influences and their sources in Firmicus Maternus, Marius Victorinus, Macrobius, and St. Augustine, who together with Servius, Ammianus Marcellinus, and Sidonius Apollinaris were the main channels of the knowledge and influence of Plotinus in the West before the Renaissance. Father Henry's monograph is to be considered of basic importance in Plotinian scholarship and a model of its kind. Through a sound use of the combined disciplines of history, textual criticism, literary history, and psychology, our knowledge of Plotinus and his influence in the West before the Middle Ages has been put on a new or at least on a more solid foundation. The study of the relations between St. Augustine and Plotinus is particularly well done. The shallowness and rashness of Alfaric are once more patently revealed. The book is furnished with a valuable bibliography and with a series of excellent indices. A second study by the author on the history of the text of Plotinus, which is announced as being in press, can only be awaited with the greatest interest. (M. R. P. M.)

HUSSEY, ROLAND DENNIS, *The Caracas Company, 1728-1784*. (Cambridge, Harvard University Press, 1934, pp. xii, 358, $4.00.) Among recent contributions to the study of Hispanic American history this one surely deserves to be listed among the best. It, too, manifests in every respect those fine qualities of true scholarship on the part of the author that are noticeably compelling a more favorable estimate of Spain's career in colonial America. Thus the volume under review, "A Study in the History of Spanish Monopolistic Trade," sheds abundant new light on an economic phase of Spain's activities in the New World and demonstrates that in this regard the policy of Spain differed little from that of the other colonizing nations. After showing how Spain under the later Hapsburgs was seriously interested in the formation of commercial companies, the author relates the founding and the vicissitudes of the Caracas Company. Then, depicting by way of background "The Rise of Free Trade (1700-1789)," he presents an exceedingly interesting picture of the "Decline and Fall (1778-1785)" of the Caracas Company. Naturally, this being the first intensive study of the company, it is based almost entirely on manuscript records. In the rich bibliography (pp. 326-346) these records and the available printed sources are not merely listed but also critically estimated together with valuable hints as to archives and archival materials. Dr. Hussey's volume is the 37th in the series of the Harvard Historical Studies and like the others of this series is attractively printed and bound. (FRANCIS BORGIA STECK.)

LEONESSA, MAURO DA, O. M. Cap., *Dissertazioni cronologiche: Cronologia e calendario etiopico. La tavola pasquale di Anatolio.* (Tivoli, 1934, pp. 152 and 40.) Father Maurus of Leonessa, a missionary of Eritrea and author of a grammar of the Tigray language, has devoted much time to the study of the chronology of the Ethiopian calendar. As is well known, the Abyssinian or Ethiopic chronology does not begin with the birth of Christ but 284 years

later, with the era of martyrs. The calendar reckons with years of 365 and leap years of 366 days but the months are divided into eleven months of 30 days and one month of 35 days. In 1918 Father Maurus of Leonessa published a synchronical tables of the Abyssinian and Latin calendars (*Computo per il Calendario Abissino confrontato col computo latino*, 102 pp.). In his latest book he discusses the origin and structure of the Ethiopian calendar and gives a new and clearer exposition of its chronology. His results differ in certain points from those of earlier scholars. In the appendix the author discusses the celebrated Easter Table of Anatolius Bishop of Laodicea. The work of Father Maurus is well arranged and the material well digested; all in all it is the ripe fruit of long and painstaking studies on the intricate subject. (J. M. LENHART, O. M. Cap.)

LIMA, JORGE DE, *Anchieta*. (Rio de Janeiro, Brazil, Curlesaeao Brasileira, 1934, pp. 208.) This little volume from the pen of Jorge de Lima fills a gap in Brazilian historiography. Father José de Anchieta (1534-1597), often called the Apostle of Brazil, was one of that distinguished group of Portuguese Jesuits who invaded the primitive sixteenth-century Brazilian wilds. He is to be placed in the same category as Manoel de Nóbrega and Antonio Vieira. Born in the Canaries in 1534, Anchieta studied at Coimbra and professing later as a religious, spent forty-four years in ceaseless missionary labor in Brazil. His apostolic zeal was manifest in his spiritual life, while his contribution to the formation of Brazil is enormous. Anchieta was the founder in a very real sense of Brazilian colonial literature and the theater. He left two works, one of philological interest, entitled, *Gramatica da lingua mais usada na costa do Brasil*, published in 1595, and his *Informações e Fragmentos historicos*, issued between 1584 and 1586. He was the founder of the Hospital called the Santa Casa de Misericordia at Rio de Janeiro.

It is instructive to find this author in frank approval of the method employed by Anchieta in his mission. Much criticism has been heaped on the religious in America for baptizing, with an apparently reckless zeal, the primitive populations with whom they had come in contact, neglecting the doctrinal inculcation that should precede the reception of this sacrament. One wonders if de Lima is not correct in that Anchieta was motivated by an overwhelming fear of losing the thousands of souls that surrounded him, and the seed was scattered, with the hope that it might mature and bear fruit. Jorge de Lima depicts graphically the consequence of the impact of the teaching of Anchieta on the savage mind. The nobility of Father Anchieta shines through every page of this account and in every extract from his own correspondence and writings. Anchieta was instrumental in the settlement of numerous feuds and rivalries between tribes, utilizing these situations for the extention of the influence of the Society of Jesus. He negotiated the justly celebrated Treaty of Iperoig, saving the incipient Portuguese colony from the ravages of the hostile Tamayos. He served the cause of Portugal and of the Church as missionary, physician, teacher, interpreter, and ambassador. This multiplicity of character and activity made him a figure of enduring virtue and worth in colonial Brazil. Would that this book of Jorge de

Lima might be more widely known. Its Portuguese dress unfortunately constitutes a fairly effective barrier for the bulk of readers. It amply deserves a careful and thoughtful reading. (RICHARD PATTEE.)

LYON, E. WILSON, *Louisiana in French Diplomacy, 1759-1804.* (Norman, Okla., University of Oklahoma Press, 1934, pp. 268, $3.00.) This is a volume beautifully printed, and in the main excellently written. Particularly good is the section studying the reasons for Napoleon's resolve to sell Louisiana to the United States in 1803. The relation of Spanish Louisiana to French diplomacy between the years 1776 and 1782 is totally disregarded. During that period, however, Spanish claims with regard to Louisiana were a factor of prime importance in Franco-American diplomatic relations. It is possible that extended consideration of this topic lay without the province of the present volume, yet it would seem that a comprehensive critical bibliography which refers to Corwin's *French Policy and the American Alliance* as "the recognized authority" in this field should at least mention Henri Doniol's five magnificent volumes, *Histoire de la Participation de la France à l'établissement des États-Unis d'Amérique.* Doniol not only prints many of the documents upon which Corwin's work is based, but he includes as well numerous sources throwing light upon the diplomacy which the present author disregards. (J. J. M.)

MONDREGANES Y GUMERSINDO DE ESCALANTE, PIO M. DE, O. M. Cap., *Manual de Misionologia.* (Victoria, 1933, pp. xxii, 506.) This manual of missiology by two Capuchin Fathers fills a gap in Spanish literature. The immense material is grouped into six parts: divine command of missionary activity, organization, history, actual state, means, and support by pious societies. No important problem is passed over, yet a selection had to be made in regard to more particular points. The grouping of the material of the fourth part lacks scientific precision. The history of the Spanish missions in America is exceptionally well told. The description of the actual state of missions and the history of religions are not up to the mark in every detail. The bibliography is very extensive. Lack of an index impairs the usefulness of the book to some extent and the unusually great number of printing mistakes mar likewise its excellence. (JOHN M. LENHART, O. M. Cap.)

MONTEVIDEO, ANTONIO M. DE, O. M. Cap., *Los Capuchinos Genoveses en lo Rio de la Plata. Apuntes historicos.* (Montevideo, 1933, pp. 246.) This work describes the manifold missionary activities of the Capuchins of the Genoese Province on the banks of the Rio de la Plata in South America. The author follows an excellent method. He describes first the geographical, political and ethnological conditions of the mission field. Then he traces the history back to the beginning of the seventeenth century describing the missionary labors of the Franciscan Friars in the republic of Uruguay. In 1865 the Capuchins came first to Uruguay. The author describes the activity of the Capuchins in detail (pp. 29-242), giving the history of the various mission-posts in Uruguay, descriptions of churches and houses, reports about the apostolic, social, and cultural activity of the missionaries with statistical

accounts. The author did not spare pains to consult original sources in the conventual and private archives; he searched through the files of old newspapers and conferred with old settlers to make his historical account as accurate as possible. The work is a strictly scientific study couched in elegant style. One or the other missionary receives too scant notice, and the work of the Capuchin nuns is completely overlooked. On p. 243 the author gives a list of sources and a catalogue of the books published by the missionaries. (JOHN M. LENHART, O. M. Cap.)

PHILLIPS, R. P., D. D., M. A., *Modern Thomistic Philosophy.* (London, Burns Oates & Washbourne, 1934, pp. xiv, 346.) After reading the eighteen chapters that make up the two sections of this volume from the pen of Dr. R. P. Phillips, one is impressed with the vigor, the soundness, the completeness, the satisfactoriness of the *philosophia perennis*, as scholasticism has been so properly designated. In this first volume of a proposed two-volume treatise, cosmology and psychology are well presented and flawlessly correlated with the findings of the latest in the natural sciences. The shortcomings of the more recent schools of philosophies come in for a fair evaluation and their tendency towards exclusiveness is properly exposed. St. Thomas has never had in recent times a more exact demonstration of his views. The teachings of the Angel of the Schools are here shown to be the foundation upon which modern science can safely build. (L. L. MCVAY.)

PICKTHORN, KENNETH, *Early Tudor Goverment.* (New York, Macmillan, 1934, two vols., pp. ix, 192, xiv, 564, $7.00). Professor Pickthorn is lecturer in history in the University of Cambridge; his two volumes on Henry VII and Henry VIII are intended to serve as textbooks on English constitutional history and are based on the works of well known authors. The first volume is analytical, the second attempts the difficult task of combining the chronological and the analytical method. We are told of the titles of Henry to the throne, of his resources, of the forces at his disposition, what money, what advice, what courts he had. His revenues in his last years averaged £142,000 annually. Councillors were "the king's superior servants diversified by a few harmless noblemen." In legal theory the king was the sole foundation of justice, and all courts were the king's courts. Henry VII was more able than any of his predecessors to enforce his will throughout his dominions "on condition that his will was actually shared by the prosperous and passively shared or at least not actually resented by the masses." In Parliament the Commons as yet were only "spectators, when they made through their speaker a report on what they had previously agreed to in private consulation."

Henry VIII's repeated prorogations of the Parliament of 1529 marked the beginning of the modern parliament. The will of the Crown at least in matters of public legislation was then the principal factor in the action of the Commons. Statute was the "highest legal act there could be in England and there seemed to be no limit to its competence." The preeminent feat of the Tudors was "to make real the policy of subordinating privilege of locality and association." The author does well to stress the need of caution in

understanding terms which have changed their meaning in the last few centuries. Henry VII is portrayed as well disposed to the Church. He sought and obtained papal recognition and published an English translation of the bull of Pope Innocent VIII, which is the oldest extant English broadside. There is a brief summary illustrated by some few examples of Henry VII's relations with the Pope: "the political and the ecclesiastical governments had the habit of amicable cooperation but cases of conflict between them were not defunct—nor methods of controversy forgotten." Under Henry VIII "the position of the Church was the cardinal problem" and the settlement of that problem "the link which connected up all other factors and made of them a constitution." It certainly attempted to give a new constitution to the Church in England. We are told of the advantages with which Henry VIII came to the throne; of Wolsey's all powerful position, outweighing all other influence in the country. The Star Chamber, the Council in one of its aspects, was developed much by the Cardinal, who, himself, always inclined to the side of the poor and oppressed. The dangers to the peace of the country are detailed for us: the riots against enclosures, against aliens; feudal dynastic dangers and public opinion. The speech of Saint Thomas More in the Parliament of April, 1523, "is a landmark in the process by which the king's special concessions to the Commons became the House's formal privileges."

Mr. Pickthorn's style in general is very readable though in places he sometimes adopts a light tone. There are few repetitions. One gets the impression of the lecture hall. Foxe and Morison, the official propagandist, are not authors one can trust implicitly. The author's analysis of the motives of Saint Thomas More is not adequate. We might beg leave to differ with the author when he says that "it is not absurd to argue that Henry VIII was far more right than the mass of Roman Catholic teachers since" about the "central mystery of the Christian Faith," especially when he seems to base his opinion on a book review. There is a great deal of quotation which the author seems to excuse. He does accomplish his purpose to a great extent in showing how the government was conducted under the first two Tudors. He tries to be impartial in stating the facts. His work manifests wide reading. The books are well printed and well bound. There is a good bibliography of printed books and a good index. (M. J. HYNES.)

RIEGEL, O. W., *Mobilizing for Chaos.* (New Haven, Yale University Press, 1934, pp. 231.) One of history's great lessons is that liberty and freedom are man's most cherished of earthly treasures. The price paid for their possession is meager when compared to the cost of their preservation. Each age brings its own peculiar forces of selfishness that ever war against man's constant vigilance, the watchdog of these priceless blessings, liberty and freedom. Centralized control of the "news" is today's greatest enemy of our hard-earned liberty and freedom. This is the thesis of this volume from the pen of one who knows and has the courage and ability to warn us against this insiduous "slanting of public opinion." In these eight excellently written chapters, Mr. Riegel exposes the means and methods employed by organized agencies and interested powers to saturate the minds of men with views and ideas that are sure to make for the greater spread and stronger influence of

an intolerant nationalism. These forces, for the most part governmental, were quick to realize that control of news communications was "synonymous with world power." Great Britain's diplomatic ventures along these lines is most interestingly unfolded by the author of this timely volume. The progress of other such nationalistic forces as those now rampant in Germany, Russia and Italy are likewise revealed. The activities of France both at home and abroad, and the subtle yet far-reaching aims of Japan, are also given due space and treatment. What the newspapers can say and radios announce in the United States, due to well organized agencies, must be carefully read to be really understood in their relation to enchainment of thought through, first, financial control, and, later, in the evolutionary process by governmental control. (L. L. McVay.)

Rose, J. Holland, *The Mediterranean in the Ancient World.* Second edition. (Cambridge, at the University Press, 1934, pp. xi, 184.) The purpose of this book is not to furnish a naval history of antiquity, but "to explain the natural advantages favoring early man in his long struggle with the sea," to point out the essential facts in the development of the ancient ship, to stress the significance of topographical factors, such as the importance of dominating the two straits, the Hellespont and Messina, and especially to show how Rome, when once brought to realize the value of control of the sea, made such effective use of her central position and powerful resources, that she stands out as "the only State of antiquity which deserves to rank as a great and efficient sea power." The author has fulfilled his purpose admirably, giving us a delightfully written sketch with just enough in the way of references to sources to make his exposition authoritative. His emphasis on the significance of sea-power in Roman history is justified. As he rightly observes in his preface, the rôle played by sea power in the creation and maintenance of the Roman world empire has not received from historians the attention which it deserves. The book is furnished with two plans, a map, and index. (M. R. P. M.)

Ruinart, Dom Thierry, *Mabillon.* (Nouvelle Édition par un Moine de l'Abbaye de Maredsous, Paris, 1933, Desclée De Brouwer et Cie., pp. 236.) This work is a re-edition of the very rare and valuable *Abrégé de la Vie de Dom Jean Mabillon* (*1652-1707*) written by his disciple, collaborator and intimate friend, Dom Thierry Ruinart (1657-1709) of the Congregation of Saint-Maur, and published for the first time in 1709. Although almost forgotten today, Mabillon was one of the great figures of seventeenth-century France. One of the most learned and scholarly men of his period, he belongs to that illustrious group of erudites which numbered among its members the Sieur Ducange, Luc D'Achéry and Montfaucon, who worked ceaselessly and disinterestedly in the pursuit and establishment of historical truth. He travelled extensively in Flanders, Germany and Italy collecting books and documents relating to the history of the Church and France. The material thus gathered finds a place in his many and varied works. A major collaborator in the publication of the *Actes des Saints, O. S. B.* (1668-1701) and the *Annales, O. S. B.* (1703-1709), he is also author of the famous *Traité des*

Études Monastiques (1691), so bitterly attacked by the Abbé Rancé de La Trappe. His most important work, however, is the *De Re Diplomatica Libri VI* (1681), a learned treatise on the principles of diplomatics, which is considered by historians to be one of the most constructive and noteworthy contributions to the theory and practice of textual and documentary criticism. Unfortunately for us, Dom Ruinart does not concern himself with the consideration and evaluation of Mabillon's works. He confines himself to a simple account of Mabillon's life and activities, stressing, in particular, the humility, piety and spiritual character of his contemporary. As such, his *Abrégé*, is interesting and enlightening. Ruinart seems to have intended to write a more complete biography at a later date, but his death prevented this undertaking. Such a work would be valuable and is highly desirable. One authoritative attempt at a modern appreciation of Mabillon and his work, a study which is unfortunately incomplete in its scope, is that of M. E. De Broglie, *Mabillon et la Société de l'Abbaye de Saint-Germain-des-Près*, (Paris, 1887, 2 vols.); another, is an excellent doctoral dissertation done under Monsignor Guilday's direction in the Catholic University of America—Rev. Joseph U. Bergkamp, O. P., *Dom Jean Mabillon and the Benedictine Historical School of Saint Maur* (Wash., D. C., 1928, pp. 123). (BERNARD A. FACTEAU.)

Le Speculum Perfectionis ou Mémoires de Frère Léon sur la seconde Partie de la Vie de Saint François d'Assise . . . préparé par Paul Sabatier. [British Society for Franciscan Studies, Extra Series, XIII, XVII.] 2 vols. (Manchester, The University Press, 1928, 1931, pp. xxxii, 350, xxxvi, 276, 11s. 15s.) In this work are printed the last words Paul Sabatier wrote. The *Speculum Perfectionis* by Brother Leo of Assisi, a well-known biographical work or *legenda*, has long lacked critical treatment. To have received it from the hands of Paul Sabatier will suffice for scholars in the field of Franciscan studies. The task is thoroughly done, with notes giving the readings of the text as found in the eleven best manuscripts and with an *étude* evaluating these manuscripts. An *Index Alphabétique* extends not only to subjects and the names of persons but also to words and phrases, enabling the student to study the style and language of the text and to understand matters pertaining to questions of authorship. Much credit is due the general editor of the publications of the British Society of Franciscan Studies, Professor A. G. Little. He put together the critical introduction, which Sabatier did not live to finish, from notes given him by the widow, besides seeing the greater part of the two volumes through the press. (F. J. TSCHAN.)

STULZ, JOSEF, *Die Vereinigten Staaten von Amerika.* [*Geschichte der führenden Volker*, Bd. XXX.] (Freiburg im Breisgau, Herder, 1934, pp. xvi, 339, $3.25.) The attempt to compress American historical development, even in its political aspects, from the days of Jamestown to those of Franklin D. Roosevelt must necessarily result in sketchiness. Nevertheless, the underlying philosophies of this development have been clearly delineated in this book. That the author does not always comprehend what may perhaps be called the inconsistencies of American thought and, consequently, action, goes almost without saying. Few Europeans do understand us; few, especially, the Catholic Church in the United States. In several respects its development in

our country is without precedent in religious history. The bibliography, even within the range of its kind, leaves something to be desired, among other items, the volumes of the *History of American Life*, Oberholzer, etc. Of American Catholic historical effort the entries are woefully meager. (F. J. TSCHAN.)

TOWNSEND, ANSELM, O. P., *Dominican Spirituality*. (Milwaukee, The Bruce Publishing Company, 1934, pp. ix, 134.) This work is the first volume in a projected "Dominican Library of Spiritual Works," with Anselm Townsend as general editor. The intention is to remedy the serious shortage which up to the present exists in English about things Dominican. In this book there are five studies, each comparatively brief, by authorities as well known as Hyacinth Petitot and Reginald Garrigou-Lagrange. The historical development of the spirituality which characterizes the Order founded by St. Dominic is treated by Very Reverend Raymond M. Martin in excellent fashion. However, the statement made on page 47 that St. Thomas is "the Prince of Mystical Theology" would better read "a Prince" since Leo XIII styled St. Bonaventure in this field "facile princeps." There is an excellent chapter on the place of the liturgy in Dominican spirituality and a valuable examination of Dominican prayer. (F. A. WALSH.)

UNDSET, SIGRID, *Saga of Saints*. (New York, Longmans, Green and Co., 1934, pp. xii, 321.) This is a story of how Christianity came not to destroy but to perfect the Scandinavian peoples. It is graphically told by one who has the power of story telling to a marked degree. The heroes who were the saints of Norway are here presented in a manner that grips as well as instructs. This volume is indeed unforgettable. In the 321 pages we have a pen picture of the introduction of Christianity into Norway that makes that picturesque country more loved and understood. The chapter on Father Karl Schilling bestirs the reader to pray that Norway will soon experience her "Second Spring." (L. L. MCVAY.)

UTRERA, CIPRIANO DE, O. M. Cap., *Universidades de Santiago de la Paz y de Sancto Tomas de Aquino y Seminario Conciliar de la Ciudad de la Isla Española*. (Santo Domingo, R. D., 1932, pp. 600.) The Capuchin Father Cyprian of Utrera has added to his numerous historical studies on the ecclesiastical history of Santo Domingo a well-documented study on the history of higher education in the same republic. On December 5, 1492, Columbus discovered the island of Hispaniola whose name was later changed into that of Santo Domingo. The Spanish missionaries, who landed there soon after, opened schools for the instruction of both Europeans and Indians. The first public college was established by the government on December 22, 1529, and placed in charge of the secular priest Dominicus de Arcos. This high school was to develop later into a university. Ferdinand Gorjon founded the large college Santiago de la Paz which on February 3, 1558, was raised to the rank of a university with all the privileges of the University of Salamanca. Archbishop Augustine Davila converted this university into a diocesan seminary about the year 1602. In 1608 the Dominican Friars established a university in the city of Santo Domingo. On July 8, 1648, Francis Facundo de Carvajal left a legacy which was to be used in the establishment of a new college in the

city of Santo Domingo; this new foundation was to be placed in charge of the Jesuit Fathers. This will gave cause to protracted litigations between the Dominican and Jesuit Fathers, so that the actual foundation had to be delayed for some years. In 1703 the Jesuit Fathers acquired also the funds of the Gorjon college of Santiago de la Paz. Finally on September 14, 1748, the erection of two distinct universities in the city of Santo Domingo was granted, one in charge of the Dominicans called University of St. Thomas Aquinas, and the other in charge of the Jesuit Fathers called University of Santiago de la Paz. In 1749 the Jesuit Fathers obtained also charge of the diocesan seminary. The suppression of the Society of Jesus in 1767 brought about the close of both the university of Santiago de la Paz and the seminary, and the French rule in 1800 caused the close of the university of Saint Thomas Aquinas. The author ends his study with a list of all the professors and graduate students of the universities and seminary from 1730 till 1800.

This detailed study of the universities and higher educational institutions of Santo Domingo is based almost exclusively on unpublished documents. The method, however, followed by the author is rather singular. He inserts the sources and documents after each chapter, or even sections of a chapter, and thereby interrupts the historical narrative, causes needless repetitions and makes the work too voluminous. Yet despite this defect the study of Fr. Cyprian de Utrera gives the first detailed history, correcting some errors current in regard to the educational institutions of Santo Domingo during colonial times. (J. M. LENHART, O. M. Cap.)

VALENCIA, EUGENIO DE, O. M. Cap., *Necrologio Serafico de la Provincia de Valencia: 1596-1934.* (Totana, Spain, 1934, pp. viii, 354.) This necrology records the names of 2,960 Capuchins of the Province of Valencia during the last 340 years. Since this province had missions in America during more than 260 years, we have in this work the biographical data of a great number of Capuchins who labored and died in Spanish America. Despite painstaking care the author has overlooked some names. (J. M. L.)

VÄTH ALFONS, S. J., *Die Inder.* [*Geschichte der führenden Volker*, Bd. XXVIII.] (Freiburg im Breisgau, Herder, 1934, pp. viii, 295, $3.00.) After spending some time in India studying its people and their civilization, Father Väth of Bonn produced this well-ordered compendium. Although the thread of a complex story such as India's must tie largely to conquests and political events, the author has worked into his text much matter about religion, philosophy, literature, art, the social and economic life. Particularly well done are the sections on Roman-Hindu trade relations (pp. 37-41), the cultural effects of Islam on India, and the renaissance of things Hindu in the Mogul period (pp. 139-156). The modern or European period comprises about 120 pages, a little more than one-third of the book. Particularly illuminating are the sections on the problems of the missions in the Portuguese period (pp. 161-167) and in more recent times, together with the author's interpretations of the work of native religious reformers, including Gandhi (pp. 243-249). (F. J. TSCHAN.)

WEATHERFORD, WILLIS D., and JOHNSON, CHARLES S., *Race Relations: Adjustment of Whites and Negroes in the United States.* (New York, Boston,

etc., D. C. Heath and Company, 1934, pp. x, 590.) The necessity of obtaining social justice for the Negro is one of the most pressing of contemporary social problems that we in the United States have to face. In all spheres of activity, economic, social, educational, political, and even religious, the Negro is discriminated against and severely handicapped by race prejudice. Thousands of negroes are today facing despair because of bad housing, poor health, ignorance, lack of opportunity, and poverty in all of its unsavory aspects. Thousands are being driven away from Christianity because of the un-Christian attitudes of white people towards them. Because of the significance of this problem the present volume is a timely and valuable one. This book is unique in that the joint authors are representatives of the two races discussed in the study: Dr. Weatherford of the white race and Dr. Johnson of the Negro race. They offer it as an example of racial coöperation and good will. Needless to say this purpose gives the book an additional value over and above its other merits. The method of collaboration adopted by these authors is this: each is responsible for particular chapters and his initials appear in the table of contents after the chapter which he wrote. While this method results in some overlapping and duplication, it has the advantage of enabling each to express his own convictions with clarity and vigor. There is a great deal of excellent material in this book for the student of race relations and in fact for any serious reader. Part I serves as a foundation for the rest of the book in that it treats the philosophy of the subject and covers such topics as the bases of racial antagonisms and principles of race adjustment. Part II is concerned with the rise and fall of American negro slavery, and with the effects of the institution of slavery on both races. Part III deals with the present status of the Negro and describes his immediate problems. The viewpoint of these authors is a constructive one and considerable emphasis is placed on programs of amelioration and changing attitudes of both races. The book will be of especial interest to Southerners because of the fact that both of the authors are affiliated with institutions in Nashville and because there is expressed in several chapters a keen appreciation of Southern problems. It is to be hoped that more of our Southern leaders will become interested in this problem and follow in the footsteps of Dr. Weatherford and Dr. Johnson. (ELIZABETH WALSH.)

WEIR, GEORGE M., *The Separate School Question in Canada.* (Toronto, The Ryerson Press, 1934, pp. ix, 298.) The author of this volume has endeavored to be fair, and let the facts speak for themselves. He has aimed to "keep the record straight," and has succeeded for the most part. Step by step he has traced the problem of the struggle that has been Canada's in observing justice and prudence in the solution of the separate school problem. One cannot read the fourteen chapters which make up the contents of this volume without realizing the wisdom of the late Cardinal Gibbons when he said that the question of education is one of those borderline topics which show up the salient differences between narrow Nationalism and sane Internationalism. The rights of religion and language as factors in the problem of education have never received a more kindly treatment and defense, even though the plan employed was negative. The rights of the minorities have been honestly portrayed in these pages. The author builded better than he intended. The

bilingual question and the need of religion as a factor in character development never received a better defense. (L. L. McVay.)

Willard, James Field, *Parliamentary Taxes on Personal Property 1290 to 1334: A Study in Mediaeval English Financial Administration.* [Academy Publications, no. 19.] (Cambridge, Mass., Mediaeval Academy of America, 1934, pp. xii, 357.) The late Professor Willard of the University of Colorado has incorporated into the present monograph the results of his investigations in one phase of this financial administration, namely the taxation on moveables and the administrative machinery connected with it in the period indicated in the title—a period with well defined limits, as he has made clear in his introduction. Since the author has based this study mostly on unprinted materials, it must be recognized as a contribution of primary importance to our knowledge of financial administration in medieval England. Furthermore, while the chief interest is in taxation on moveables, other forms of taxation are also dealt with, so that the monograph is much more comprehensive in scope than the title would indicate. Professor Willard has handled a very difficult source material with exemplary judgment and accuracy. His monograph is one of which American scholarship may well be proud, a symbol not only of sound historical method in research but of a triumph over distance and isolation. The Mediaeval Academy of America deserves our warm thanks for making its publication possible in such an attractive form. (M. R. P. M.)

PERIODICAL LITERATURE

MISCELLANEOUS

De Historiae ecclesiasticae studio disquisitio methodologica. F. Van den Borne, O. F. M. (*Antonianum*, January).

The Philosophy of Writing History. David Thomson (*Quarterly Review*, January).

History and the Present. C. J. H. Hayes (*Social Studies*, February).

Approaches to History, VI. V. G. Simkhovitch (*Political Science Quarterly*, March).

The World Is One: Western Religion and Internationalism. J. D. Beresford (*Aryan Path*, February).

Catholics and the Modern State. Ross J. S. Hoffman (*Catholic World*, February).

Religion and the Modern State. T. Charles Edwards (*Downside Review*, January).

The Holy See and War. Humphrey Johnson, Cong. Orat. (*Dublin Review*, January).

The Peace Action of Pope Benedict XV. F. S. Betten, S. J. (*Thought*, March).

The Papal Social Teaching. J. W. Poynter (*Modern Churchman*, February).

The Social Functions of the Churches in Europe and America. P. J. Tillich (*Social Research*, February).

H. G. Wells and Catholicism. J. J. O'Connor (*Ave Maria*, Mar. 7).

Dr. [Harry Elmer] Barnes and Christianity. P. J. Barry (*Commonweal*, Feb. 28, Mar. 6, 13).

Catholic Origin of Nursery Rhymes. Edna S. Sollars (*Catholic World*, January).

The Apostolic Succession in the Light of the History of the Primitive Church. John Crocker (*Anglican Theological Review*, January).

The Henotikon Schism and the Roman Church. W. T. Townsend (*Journal of Religion*, January).

What Was Medievalism? W. J. Keough (*Truth*, January).

Oral Delivery in the Middle Ages. Ruth Crosby (*Speculum*, January).
The Foundation of the Empire of Trebizond (1204-1222). A. A. Vasiliev (*Speculum*, January).
Benedictine Solitaries. Benedict Steuart, O. S. B. (*Pax*, February).
Un pèlerinage sans la foi: l'étrange Croisade de Frédéric II. René Grousset (*Revue de Paris*, February).
De ortu et progressu singularum provinciarum Ordinis Fratrum Minorum Capuccinorum: studium historico-geographicum (continued). Callistus a Geispolsheim, O. M. Cap. (*Collectanea Franciscana*, January).
The Reformation. Albert Mitchell (*Churchman*, January).
Ethiopia in its Ecclesiastical Aspects. P. W. Browne (*Ecclesiastical Review*, February).
The First Crozier in Ethiopia. Edythe H. Browne (*America*, Feb. 22).
L'Épopée noire: les Missionnaires. Henry Bordeaux (*Correspondant*, January).
Religion in Ethiopia. William O'Byrne (*Truth*, January).
The Hermits of Abyssinia Ninety Years Ago. Dom Edmund Gurdon, O. S. B. (*Pax*, January). Extracts from the writings of Arnauld d'Abbadie.
México y la Revolución mundial (continued). J. García Gutierrez (*Christus*, February).
El enigma de la persecución religiosa en Méjico, revelado. C. Alba (*Razón y Fe*, February).
The Mexican Church Conflict. K. G. Grubb (*East and West Review*, January).
The Church in Chile. Dom Maternus, O. S. B. (*Ave Maria*, Mar. 7).

EUROPEAN

The Archbishop of Rouen, John de Harcourt, and Simon de Montfort in 1260. F. M. Powicke (*English Historical Review*, January).
Dîmes et abbayes laïques en Béarn. Casenave (*Revue des Études Historiques*, October-December).
Eudes 1er Évêque de Beauvais. Philip Grierson (*Moyen Age*, July-September).
La revolución y la contrarrevolución en España. P. M. Vélez (*Religion y Cultura*, February).
El problema religioso en España: estado interno del Catolicismo (continued). E. de Vargas Zúniga (*Razón y Fe*, January).
A Nineteenth-Century Missionary. Florence Gilmore (*Missionary*, February). Antonio Maria Claret y Clará.
St. Vincent de Paul and Master-General Tommaso Turco, O. P. Joseph Leonard, C. M. (*Irish Ecclesiastical Record*, January, February).
Peter of Abano and the Inquisition. Lynn Thorndike (*Speculum*, January).
Aspetti culturali, religiosi, e politici del Settecento italiano, II. Gaetano Gasperoni (*Archivio Storico Italiano*, 1935, vol. II).
Fra Agostino Maria Neurone da Lugano, Vescovo di Como (continued). Enrico Maspoli (*Collectanea Franciscana*, January).
Germany and Neo-Paganism. John Murray (*Month*, February).
A New *Kulturkampf*. John Murray (*Month*, December).
Poland's Prophet of the Resurrection. John LaFarge, S. J. (*America*, Feb. 8). Peter Skarga.
La Chiesa cattolica in Grecia, 1600-1800. G. Hofmann (*Orientalia Christiana Periodica*, 1936, II).

BRITISH EMPIRE

The Origin of Geoffrey of Monmouth's *Estrildis*. J. S. P. Tatlock (*Speculum*, January).
St. Cuthbert, the Patron of Durham. W. P. Spears (*Lamp*, January).
Heresy and Lay Power under Richard II. H. G. Richardson (*English Historical Review*, January).
The Purchase and Mortification of Mepal by the Prior and Convent of Ely, 1361. Seiriol J. A. Evans (*English Historical Review*, January).

A Tudor Bishop. Cuthbert Wright (*Commonweal*, Feb. 7).

The Last Stuart. Cuthbert Wright (*America*, Feb. 8).

England's Catholic Population in Penal Times (continued). Brian Magee (*Dublin Review*, January).

Henry VIII and the English Church. J. R. Crosby (*American Church Monthly*, March).

The Schism of Henry VIII: Some Questions of Evidence. G. Constant (*Clergy Review*, December).

St. Thomas More, Lawyer. B. F. Brown (*Fordham Law Review*, November).

Bishop Bonner and Anglican Orders. E. C. Messenger (*Dublin Review*, January).

The Election of Robert Winchelsey (Archbishop of Canterbury, 1293-1313). C. E. Woodruff (*Church Quarterly Review*, January).

Did Father Temmerman Break the Seal? W. V. McEvoy (*Australasian Catholic Record*, January).

William Dugdale: the "Grand Plagiary." David Douglas (*History*, December). His connection with the *Monasticon*.

Au lendemain d'un centenaire. P. E. Gosselin (*Canada Français*, January). Champlain and his work.

The First Introduction of European Plants and Animals into Canada. R. M. Saunders (*Canadian Historical Review*, December).

Le collège de Québec. Adjutor Rivard (*Canada Français*, January).

The Sacred Tenth, VIII. E. J. Quigley, P. P. (*Irish Ecclesiastical Record*, February).

Anglo-Norman Dublin and Diocese, XII. Myles V. Ronan (*Irish Ecclesiastical Record*, February).

John Bede Polding, VII. J. J. McGovern (*Australasian Catholic Record*, January).

UNITED STATES

Permanent Deposits of Sectionalism in American Christianity. A. R. Wentz (*Lutheran Church Quarterly*, January).

Immigrant Aid Societies before 1820. Erna Risch (*Pennsylvania Magazine of History and Biography*, January).

Memoirs of Lurana Mary Francis, Mother Foundress of the Franciscan Sisters of the Atonement (continued). E. U. Lex (*Lamp*, January, February, March).

Catholics Were His [Washington's] Friends. D. C. Lawless (*Columbia*, February).

Christmas, the Upstart. I. D. Spencer (*New England Quarterly*, December). Its place in New England life.

Education and Irish Teachers in Massachusetts, 1789-1865. R. J. Purcell (*Catholic Educational Review*, February, March).

Pioneer Nuns of New England. W. A. L. Styles (*Magnificat*, October).

Rhode Island and Liberty. S. D. Goulding (*Commonweal*, Mar. 13).

History of the 37th Regiment, New York Volunteers. A. M. Petty (*Recorder*, January). Known as the Irish Rifles.

Edmund Quincy Sheafe Waldron, 1812-1888. R. R. Jenkins (*Ecclesiastical Review*, February). Pastor of Pikesville, Md., descendant of Col. Westbrook and Col. Waldron of Dover, N. H.

History of St. Francis Seminary, IX. P. L. Johnson (*Salesianum*, January).

Church and State in New Mexico, 1610-1650 (continued) F. V. Scholes (*New Mexico Historical Review*, January).

Mission San Xavier del Bac, Tucson, Arizona. Mark Bucher, O. F. M. (*Hispanic American Historical Review*, February).

Catholics in the South. Bishop Richard Gerow (*Preservation of the Faith*, February).

What the South has Done about its History. E. M. Coulter (*Journal of Southern History*, February). Presidential address of the Southern Historical Association.

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BOOKS RECEIVED

(*Mention here does not preclude extended notice in the REVIEW*)

Anelle, Pierre J., *Robert Southwell the Writer* (New York: Sheed and Ward, 1935, pp. xi, 336, $3.50).

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Baker, Newton, Hayes, Carlton J. H., Straus, Roger W., Editors, *The American Way: A Study of Human Relations Among Protestants, Catholics and Jews* (Chicago: Willett, Clark and Co., 1936, pp. ix, 165).

Belloc, Hilaire, *The Battleground: Syria and Palestine, the Seedplot of Religion* (Philadelphia: J. B. Lippincott Co., 1936, pp. 337, $4.00).

Berkeley, G. F. H. and J., *Italy in the Making: 1846-1848* (New York: Macmillan, 1936, pp. xvii, 374, $6.00).

Bowen, Marjorie, *Peter Porcupine: A Study of William Cobett* (New York: Longmans, Green and Co., 1936, pp. ix, 312, $3.50).

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Coulton, G. G., *Five Centuries of Religion*, vol. III (New York: Macmillan, 1936, pp. li, 747, $12.50).

Das, Taraknath, *Foreign Policy in the Far East* (New York: Longmans, Green and Co., 1936, pp. xv, 272).

Dols, J. M. E., *Bibliographie der Moderne Devotie* (Nijmegen: Centrale Druckerij, 1936, pp. 32).

Duplessy, Chanoine Eug., *Le Pain des Grands*, tome III: *Prière et Sacrements* (Paris: Téqui, 1935, pp. 327, 12 fr.).

Fuller, John D. P., *The Movement for the Acquisition of all Mexico: 1846-1848* (Baltimore: Johns Hopkins Press, 1936, pp. 174, xiv).

Glover, T. R., *The World of the New Testament* (New York: Macmillan, 1936, pp. 191, $1.50).

Gregory, T. S., *The Unfinished Universe* (New York: Sheed & Ward, 1936, pp. 343, $3.00).

Grether, Ewald T., *Resale Price Maintenance in Great Britain* (Berkeley, Calif.: University of California Press, 1935, pp. v, 257).

Greven, Joseph, *Die Kölner Kartause und die Anfänge der Katholischen Reform in Deutschland* (Münster i/W: Aschendorffsche Verlagsbuchhandlung, 1935, pp. xv, 120, 2.55 R. M.).

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